THE SAINTS OF INDIA

OFFICE OF THE REGISTRAR OF BOOKS
REGISTERED
22 JUN 1915
MADRAS.

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In conformity with the Decrees of Pope Urban VIII we declare, that all the miracles related in this book which have not been juridically examined and recognized by the Holy See have no other authority than that of a pious tradition or legend. And by using the word of Miracle, Saint, Martyr, we only follow the common form of speech in use among the Faithful, and the old ecclesiastical writers, and do not presume, in any way, to forestall the judgment of the Church; whose exclusive right it is to award these names in their real and full meaning.

INTRODUCTION

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I.
THE CALENDAR.

The Holy Church wants that due honor should be rendered to all the Saints, and that they should be invoked by the Faithful, as their Patrons and Intercessors before the Throne of God.

This is the origin of the proper Offices of different countries and dioceses.

The Universal Church, unable to celebrate the feast of every Saint, wants that each country should honor and invoke its own particular Saints and, in that manner have the feast of all duly celebrated.

India had hitherto no calendar of her own.

At present each diocese uses the Calendar proper to the Religious Order or Society to whom the Holy See has committed the care of its evangelisation, and this Calendar is likewise used by the diocesan secular Clergy, a thing which cannot be done, unless they have got a special faculty to follow such Calendar.

Now however, that the secular native Clergy increases every year in number, and already forms the majority of the Clergy within the Delegation, the need of a proper Calendar for India, becomes more and more felt.

The objection has been raised that a Proprium Indiarum Orientalium would disturb the whole of the Offices approved by the Holy See for the Religious Orders and Societies which exist in India, and create the great inconvenience, of two different propria, one for the secular another for the regular Clergy of the diocese, or deprive the Religious of the consolation of celebrating the feasts of the Saints of their own Order. Such arguments cannot hold:

1. — In all the dioceses of the world, except in our Mission, the secular Clergy have their own Proprium, the regulars follow that of their Order, and no inconvenience is experienced.

2. — We must consider that, in India there are over 2,100 secular Priests against about 850 members of Religious Orders, who (and not all) have their proper Calendar approved by the Holy See. Why then should the secular Priests recite the office of Saints of foreign countries, who have for them no special interest, and neglect and ignore the particular Saints of India, their Patrons and Protectors?

3. — The Proprium Indiarum Orientalium, would be only for the secular Clergy, and for those Religious who having no particular Proprium of their own follow the common Calendar. Those who have their own Proprium, would continue to follow it, as they do everywhere.

4. — The Saints of India, those who are inserted in the Martyrologium Romanum, are not many. Some of their offices, as that of the Apostles Bartholomew and Thomas, St. Francis Xavier and others, have already their place in the body of the Breviary and every one recites them. Others have been inserted in the Proprium of the Religious Orders. So that even if the Proprium Indiarum Orientalium should be made obligatory to all the Missionaries of that country, leaving alone the octaves and other commemorations, five or six new offices only would have to be added to the Calendar proper of the Religious Orders, which certainly would not disturb it much.

II.

OFFICIA PROPRIA INDIARUM ORIENTALIUM.

Februarius.

3. B. Oderici Conf.
5. S. S. Gundisalvi et Soc. MM.

Martius.

1. B. Joannis de Britto M.
3. Translatio S. Francisci Xaverii.

Aprilis.

9. B. Thomae a Tolentino et Soc. MM.

Julius.

3. Translatio S. Thomae Apost.
7. S. Panteni Conf.
27. B. B. Rodulfi Acquaviva et Soc. MM.

Augustus.

3. S. S. Monachorum et aliorum MM.

8. S. Severi Presb. Conf.
24. S. Bartholomaei Apost.
27. S. Frumentii Ep. Conf.
31. Octava S. Bartholomaei Apost.

November.

27. S. S. Barlaam et Josaphat C. C.
29. B. B. Dyonisii et Redempti MM.

December.

3. S. Francisci Xav. Conf.
10. Octava S. Francisci Xav.
21. S. Thomae Apost.

As several of these Saints are little known, even in India, we propose to give their history in this book, placing them however rather in the chronological than in the liturgical order, so as to give at the same time a sketch of the early development of the Catholic Church in India.

I.

PARTHIA.

To ensure a clearer understanding of the chapters that follow, it is necessary to give a short geographical sketch, showing the exact position of the countries to which reference will be made in the course of this book.

These countries are: Parthia, Aethiopia and India.

The Parthians or Scythians were a warlike and enterprising people. Like the Normans of a later day, they made distant expeditions, settled down in the countries they conquered, and founded Kingdoms to which they gave their name.

Thus, in the time of the Holy Apostles there were four different countries known by the name of Parthia or Scythia.

1. — The mother country of the Parthians or Scythians which lay on both sides of that part of the Imaum mountains, which at present are called Thian-Shan.[1)]

The ancient geographers distinguished it in two parts: Scythia Cis-Imaum, which embraced the Russian Turkestan,

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1) The ancient called Imaum the whole group of chains of mountains of Central Asia including the Himalaya.

less the Khanat of Buchara, and Scythia Trans-Imaum, the Chinese Turkestan.

This was the mother country of the Scythians or Parthians, the cradle of their race.

Then come the colonies, or to speak more correctly the conquests, for the Kingdoms, founded by the Parthian conquerors, were independent of the mother country and, at the time we speak of, had probably no longer any intercourse with it.

These Kingdoms founded by Parthian conquerors and to whom they gave the name of their mother country are:

2. — European Scythia, to the north of Crimea, on the north-western shore of the sea of Azof.

3. — Asiatic Parthia to the south of the Elburz mountains. This was the country conquered by the Parthians or Scythians from the Medes, and corresponds to the present Persian province of Khorassan.

4. — Indian Parthia, or the Indo-Parthian or Indo-Scythian Kingdom of Gandhara, (Kandahar), which included the Indian provinces of Panjab and Sind, that is, the northern part of what was called by the Romans: Citerior India.

The first two Scythias have for us no special interest: we shall therefore confine ourselves to Persian Parthia, which was also evangelized by the Apostle St. Thomas,

before the year 51 and to Indo-Parthia or Indo-Scythia, better known under the name of Citerior India.

Those ancient writers who, speaking of the Apostle St. Thomas, make no mention of India, but merely say, that he evangelized the Parthians, are perhaps less exact, but they certainly do not deny the tradition, and rather confirm it, as it was to evangelize the Parthians who ruled over Panjab and Sind, to preach the Gospel in the dominions of the Indo-Parthian King Gundaphara that the Apostle came to India.

And it was only after he had established the Catholic Faith in that country, that he proceeded south to Malabar and Mailepuram.

III.

ETHIOPIA.

There is much confusion about Ethiopia in the writings of the more modern authors, arising from the fact that in the centuries that followed the conquests of the Arabs, the Asiatic East was cut off from Europe, and by degrees came to be forgotten, when Abyssinia began to be designated by the more or less usurped name of Ethiopia.

Hence the well-nigh insurmontable difficulties which arose to explain the text of Rufinus: Aethiopiae adjacens Citerior India and that of Socrates: India Aethiopiae finissima.

They first endeavoured to discover some kind of India which touched Abyssinia, and declared that it was probably Arabia Felix, which can scarcely be called: Aethiopiae finissima or adhaerens, as between the two countries lies the whole expanse of the Red Sea.

Finally, more serious authors like Pagi, realizing the absurdity of these hypotheses, thought to have settled the question, by simply declaring that Rufinus and Socrates knew nothing of Geography.

Rufinus knew well the Geography of his time.

The ancient gave the name of Ethiopia to two different countries, distant from one another.

The Cronicon Anonymi written a century before Rufinus, mentions two Aethiopiae, one in the direction of India: quae tendit adversus Indiam, the other where the Nile has its beginning.

This was still known in the middle-ages, for Honorius of Autun, writing about the year 1136, says that there are two Aethiopiae, one in the West, the other in the East.

There were consequently two Aethiopiae; and this is a fact that must be well remembered, if we are to understand the chapters that follow, as also when reading the dissertations of more modern writers, those of the four last centuries.

1. — Aethiopia Africana, Nubia, Soudan, the whole expanse of territory between Egypt and Abyssinia, and beyond, to the sources of the Nile.

2. — Aethiopia Orientalis, all along the sea-coast from the Strait of Ormuz to the confines of India, that is, southern Persia, and the southern part of Baluchistan, modern Mekran, from Bander-Abbas to Karachi.

This distinction between Aethiopia Africana and Aethiopia Orientalis is particularly well pointed out by Nicetas David Paphlago, who says, that the Oriental Ethiopians are those who inhabit India, and warns us against confounding them with the Ethiopians in Africa.

When, therefore, we read in ancient authors: India Aethiopiae finissima, or Aethiopiae adhaerens Citerior India, we must understand the Indian province of Sind which extends on both sides of the Indus, from the mouth of this great river up to the southern limit of Panjab, and which is limited (finitima, adjacens) by southern Baluchistan, which was called by the ancients: Aethiopia Orientalis.

IV.

INDIA.

The ancients knew, where and what was India, as well as we do.

India in ancient times was less remote from the centre of civilisation (such as it was at that epoch) than it is to-day. It was contiguous to Persia, and later on to the Roman Empire.

In the time of Pliny, who was a contemporary to the Apostles, one hundred and twenty Roman trading vessels visited every year the coasts of India, while numerous caravans wended their way across Mesopotamia, Persia and Arachosia (modern Afghanistan), bound for the banks of the Indus.

The exports from India to Rome were valued at one million Pounds Sterling a year, which was a large sum, when we consider the commercial circumstances of that epoch.

The Roman traders, as they were called, but they were mostly Syrians and Jews from Alexandria, had permanent business establishments all along the coasts of India, not only on the Indian Ocean, but even on the further side, on the Bay of Bengal.

In these commercial establishments which they called Emporia, goods were stored to await the season of the arrival of the ships to be brought to Suez and thence to Alexandria and to Rome.

And they were important commercial establishments: St. Ambrose speaking of Muziris (now Cranganur) says that, in his time the place was: totius Indiae citra Gangem emporium.

The Roman Emperors received embassies from Indian Rajahs. We know from history of three such embassies to the Emperor Augustus, two to Claudius, one to Trajanus, and others to Antonius Pius, Diocletian, Maximinus, Theodosius, Heraclius and Justinianus.

Thus India at that time was not an unknown country. It was later, when the conquests of the Mahomedans separated it from the civilized world, that it became for Europe a land of mystery.

V.

CITERIOR INDIA.

The ancients knew India, they knew well its geographical position, and called no other country by that name.

If in their description of that country some divide it in two parts and some in three, they do not contradict one another. The first take India alone, the others include in it Indo-china.

Those who divide India in three parts mention:

1. — Indiam Citeriorem, the northern part of which they also call: Indo-Parthia or Indo-Scythia.

2. — India Interior, or Cisgangetica, or India intra Gangem.

3. — India Ulterior, or Transgangetica, or India extra Gangem.

It is difficult to establish the limits Citerioris Indiae. It had no real limits, and was rather a geographical expression, than the name of a definite country. It merely signified that part of India, which was the nearest to the Roman Empire, and which was the first to be reached by the Roman travellers and Merchants.

India Citerior therefore comprised first Panjab and

Sind, that is the countries where the caravans and coasting vessels of the Romans entered India.

In later times, when they came to know the regularity of the monsoon and abandoned the coasting navigation, to sail across the Ocean directly from Aden (Eden, Adana) to Musiris and the other Emporia on the southern coast, they extended the name of Citerior India to the whole Western coast.

Thus under the name of Citerior India, they understood that part of India which lay in the direction of the Roman Empire, the first that was reached by land or by sea; that is the whole of western India, from the southern limit of Kashmir to Cape Comorin. That was the Citerior India of the ancients.

Julius Africanus, in the first half of the third century, and nine hundred years after him Ordericus Vitalis († 1145) divided Citeriorem Indiam in three parts:

The first, they say, borders on Ethiopia. This is Sind bounded on the west by Southern Baluchistan, which was called by the ancients, Eastern Ethiopia. It was the first Indian land touched by the coasting vessels.

The second adjoins the Medes. This is Panjab, bounded in the west by Afghanistan, the ancient Arachosia, which was a province of the Empire of the Medes. It was there that the caravans which travelled by the land route first entered India.

The third, they say, had for boundaries, on one side the region of darkness, and on the other the ocean. This was the whole western coast of India from Cutch to Cape Comorin, between the Sea and the Ghats, where the Roman vessels sailed directly from Aden.

The expression: the region of darkness, must of course be understood in the sense of a wild unexplored country, and this appellation can still be applied to some parts of the Travancore Ghats covert with an impenetrable forest.

Thus, Citerior India was not a proper delimited country. It was simply the name given to that part of India which looks towards Europe and which was the first Indian land touched or sighted by the Roman caravans or ships.

Interior India or Cisgangetica had for its western boundary the ill-defined limits Indiae Citerioris. To the east, it extended as far as the Ganges. Socrates describes it well when he says: India autem Interior, quam permultae gentes accolunt, linguis inter ipsas discrepantes.

Ulterior India or Transgangetica is clearly Indo-china.

As mentioned above, other ancient writers, considering Indo-china as a country distinct from India, divide India in two parts only, which they call Citerior and Ulterior India.

It is in fact the same division as given by the others,

with this difference that not considering Indo-china as a part of India they drop the name of Interior India, and call Ulterior Indiam Cisgangeticam.

This last division in two has prevailed so, that when we read ancient writers and come across the name of Ulterior India, unless it appears clearly from the text that the author means Indo-china, as in the case of the Blessed Oderic of Udine, when we read Ulterior India we must understand Indiam Cisgangeticam, all the part of proper India which lays behind Citerior India, as far as the river Gange.

Rufinus is right when he writes: Inter quam (Citeriorem Indiam) Partiamque media, sed lungo interior tractu, India Ulterior jacet, multis linguis et gentibus habitata.

In the time about which he was writing, those who went to Ulterior or Cisgangetic India, after landing at one of the northern harbours, Andropolis or Barbaricon had to pass between Indo-Parthia, the Kingdom of Gandhara, Sind, and the Southern Citerior India.

Media here does not mean that Ulterior India was situated between Citerior India and Indo-Parthia, as is clearly explained by the following words: sed lungo interior tractu; it means that they had to pass between these two countries, in order to reach Indiam Ulteriorem seu Cisgangeticam.

VI.
OTHER INDIAE.

The ancient writers knew well India, and gave an accurate description of that country.

It was only afterwards, when the decline of the Roman Empire, the rise of the new Kingdom of Persia and later still the Mahomedan conquest had separated India from the centre of civilisation, that the confusion begins.

Having lost the knowledge of Eastern Ethiopia and being only aware of the country of that name in Africa the writers could not explain the text of Rufinus: Aethiopiae adhaerens Citerior India and that of Socrates: India Aethiopiae finissima, and gave the name of India to Abyssinia.

Others tried to explain the passage of St. Jerome who wrote that the Apostle St. Bartholomew preached the Gospel: Indis qui felices vocantur, looked for Citerior India in Arabia Felix. But St. Jerome knew well how to distinguish the Arabs from the Indians, and when he says: Indis, he certainly means the Indians.

Later on the Bl. Oderic of Udine discovered a new India: quae est infra terram, which he says to have crossed on his way from Chaldea to Ormuz.

Less than two centuries afterwards, we see the West-Indies appear into light.

Then the Dutch Indies have been created from the Islands that extend from the peninsula of Malacca to the northern shores of Australia.

And the world became all scattered over with imaginary Indies.

VII.

REAL INDIA.

But the Ancients knew well India, and we find no such confusion in their writings.

The essential for our purpose is to establish clearly, what the writers of the first four centuries of the Christian era understood by India, and the geographical position assigned by them to that country.

In order not to worry the reader with too many citations we shall confine ourselves to two of the most serious writers: Ptolemy and St. Jerome.

Ptolemy makes no distinction between Citerior and Ulterior India. He takes India in the same way as we do:

India Intra Gangem, he says, is bounded on the west by the country of the Paropanisades (Northern Afghanistan) Arachosia (Southern Afghanistan) and Gedrosia (Baluchistan); on the north by the Imaum mountains (the Himalayas), on the east by the Ganges and on the south by the sea.

India Extra Gangem, has on the west the Ganges, on the north Scythia (trans Imaum) and Serica (Tibet); on the east China (Sinarum regio) and on the south the sea.

It is exactly India and Indo-china of our day, with

the difference that he takes the Ganges as boundary between the two countries.

St. Jerome in a letter addressed to Paulinus gives the itinerary of Appolonius Magus:

Leaving Alexandria, he writes, Appolonius passed through Persia, crossed the Caucasus; he visited the countries of the Albanians, the Scythians and the Massagetes, and thence went into the rich Kingdom of India and, crossing the river Physon[1] he reached the country of the Brahmins. Then, passing through the countries of the Elamytes, the Babylonians and the Chaldeans... he returned to Alexandria.

Translating this itinerary of Appolonius Magus into modern geographical terms, we will have:

Leaving Alexandria he passed through Persia and entered Russia. Crossing the Caucasus near Baku, he went by the north round the Caspian sea, and, through the Khanat of Bouchara and northern Afghanistan he reached India and, crossing the Indus he went into the country of the Brahmins. Thence, going by sea to Bosra, and across Babylonia and Chaldea... he made his way back to Alexandria.

Here again, we are shown India such as we understand it at the present day.

1) St. Jerome gives the name of Physon to the Indus. The Chronicon Anonymi which we have cited above says: Indus qui est Physon. Other writers give that name to the Ganges. We read in Honorius of Autun: Physon qui est Ganges, in India. It is clear that St. Jerome means here the Indus.

It will thus be seen that, down to the fifth century there is no confusion. It was only later that writers, ignorant of the ancient geography of the east, began to invent all sorts and kinds of Indies.

~~28~~ 33

THE APOSTLE

ST. BARTHOLOMEW.

HISTORICAL DOCUMENTS.

I.

LITURGICAL DOCUMENTS.

The apostolate of St. Bartholomew in India is too well documented and too strongly supported by the testimony of the Fathers of the Church, and by ecclesiastical writers to be called under discussion.

As we did for the Apostle St. Thomas[1] we shall take for our starting point the Roman Martyrology and the Lessons of the Breviary, which certainly are the expression of the old and constant tradition of the Church.

We read in the Roman Martyrology: — „August 24. St. Bartholomew the Apostle who preached to the Indians the Gospel of Jesus Christ. He went thence into greater Armenia where, after he had converted a great number of heathens, he was flayed alive by the barbarians, and then beheaded by order of King Astyagus, and thus gained the crown of Martyrdom. His sacred body was transferred first to the Lipari Islands, then to Benevent and finally to Rome, to the Tiberian Island, where it is venerated by the Faithful.“—

We see, that the Roman Martyrology places St.

1) The Apostle St. Thomas in India.

Bartholomew's Apostolate in India before that of Armenia. It is well to note this point, which coincides with the Armenian legend.

We read in the Lesson of the Breviary: — „Bartholomew the Apostle, a native from Galilea, preached in Citeriore India the Gospel of Jesus Christ. He announced there to the heathens the coming of the Lord according to the Gospel of St. Matthew. After having converted to Jesus Christ a great number of pagans, and suffered many pains and calamities, he passed into greater Armenia etc."—

The Lessons of the Breviary too places the apostolate in India before Armenia, and give more details: The Martyrology mentions simply India, the Breviary adds that the Holy Apostle preached the Gospel in Citeriori India.

It is also to be remarked that, of all the countries whose evangelisation is attributed by legend to St. Bartholomew, only India and Armenia are named by both the Martyrology and the Breviary, and these are precisely the only two countries, where it is known with certainty that the Holy Apostle had established the Catholic Church. This fact proves that these two documents had not been written without a critical investigation of the testimonies.

The Greek Meneas assert that St. Bartholomew preached to the Indians who are called Fortunate: Indis

qui felices vocantur. We shall examine further on the meaning of that name.

The feast of St. Bartholomew is celebrated in the Catholic Church at different times: The Latins have it on the 24 or 25 August. In the Greek rite on the 11 June. The Armenians celebrate it on the 25 February and on the 8th of December. In the Coptic or Ethiopian rite on the 18th of June and 20th of November.

II.

PATRISTICAL DOCUMENTS.

Let us now pass to the Fathers of the Church and other early Christian writers:

The earliest testimony we possess is that of St. Pantenus, the great philosopher, the head of the then famous school of Alexandria whom, about the year 185 the Patriarch Demetrius had sent to preach the Gospel to the Brahmins of that part of India where the Church of Christ had been established by the Apostle St. Bartholomew.

In the second place comes Julius Africanus (238), the father of historical criticism (a criticism which he sometimes carried too far, for which he was severely admonished by Origenes).

He says that St. Bartholomew preached the Gospel in that part of India which is washed by the sea, and he admits the version of Abdias, or whoever was the author who wrote under that pseudonym, that it was in the southern part Citerioris Indiae, that is on the western coast.

Then following the chronological order, comes Origenes († 254) who affirms the apostolate of St. Bartholomew in India.[1)]

Eusebius († 340) writes: — „Pantenus is said to have reached those Indians, to whom Bartholomew, one of the twelve Apostles, had, according to tradition, preached the Gospel."—

St. Ephrem († 373) — „Bartholomew had carried the Gospel to the Indians, and has been their Bishop."—[2)]

Rufinus (400) — „When the Apostles divided the world among themselves, Parthia was assigned by lot to Thomas, Ethiopia to Matthew and to Bartholomew Citerior India. Between this and Parthia, but much further towards the interior, lies Ulterior India which is inhabited by many tribes speaking different languages."—[3)]

St. Jerome († 420) — „The Apostle Bartholomew preached to the Indians who are called Fortunate, and he left them a copy of the Gospel of St. Matthew."—[4)]

St. Jerome makes it clear, that he means India and not Arabia Felix, as some critics would have it, when he says:

— „Pantenus was sent, by Demetrius Bishop of

1) In Genes. Lib. III. 2) Expl. Evangelii concordantis. 3) Lib. X. cap. 9.
4) De viris illustribus. IV.

Alexandria, to India, to preach the Gospel of Christ to the Brahmins and the philosophers of that country.[1] Where he found that St. Bartholomew, one of the twelve Apostles, had preached the Gospel of the Lord."—[2]

This mention of the Brahmins shows clearly that St. Jerome means India and not Arabia Felix.

Socrates, the Greek historian († 430) writes: — „When the Apostles undertook the conversion of the world, Parthia was given by lot to Thomas; Ethiopia to Matthew and the adjacent Citerior India to Bartholomew."—

It is not to be supposed that Socrates confounded the two Ethiopias, which in his time were yet well known. It seems therefore that he means that the Apostle St. Matthew preached also the Gospel in Eastern Ethiopia, that is in Southern Persia and Baluchistan. This certainly is not impossible as the Holy Apostles did not confine their activity to one country only. Then comes the striking fact, that nearly all the ancient writers place in one group the three Apostles Thomas, Matthew and Bartholomew, and speak of their field of labour, Parthia, Ethiopia and India, as of three countries which touch one another. Thus Thomas having got for his part the Sind, and Bartholomew the western coast of India, it is clear that they mean Eastern Ethiopia as the country where

1) Epist. ad Magnum. 2) De viris. ill. XXXVI.

St. Matthew had worked. Which, as explained above, does not exclude his apostolate in African Ethiopia.

Let us close this testimonies of ancient authors with Moses of Khorene († 489). In a letter to Isaac of Erzeroum, speaking of the Assumption of the Blessed Virgin Mary he writes:

— „St. Bartholomew the Apostle, one of the twelve, was not with the other Apostles at the death of the Blessed Virgin Mary. It was God's will that it should happen so, for he had gone to India.

On the third day, after the Blessed Virgin had been deposited in her sepulchre at Getsemani, he returned to Jerusalem, where the other Apostles were gathered, and asked them to allow him to see the Divine treasure of the body of the Virgin blessed among all.

They willingly satisfied his pious desire and, having opened the sepulchre they found it empty. And then they understood why the angelic psalmodies had ceased on the third day, the body having been transported from their midst by the hands of the Angels."—

This passage of Moses of Khorene has for us a special interest, as it allows us to establish the date, when St. Bartholomew left India to return to Jerusalem and proceed thence to Armenia.

III.

WRITERS OF THE MIDDLE AGES.

Let us now proceed to the testimony of the writers of the Middle-Ages:

We begin by the great Doctor of the Church St. Isidore of Seville († 636).

— „The Apostle St. Bartholomew, whose name is of Syrian origin, preached in Lycaonia. He went afterwards to the Indians and translated into their language the Gospel of St. Matthew."— [1]

St. Bede the Venerable († 735) relating the legend which we will give in full in another chapter, begins with the following words:— „When the Blessed Bartholomew came to India etc."— [2]

Alcuinus († 802) the friend and counsellor of Charlesmagne, placed on an altar of St. Bartholomew the following inscription :

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1) De vita et obitu Patrum, C. 75. 2) Homilia XC.

— „Qui ad lucem fidei nigros converterat Indos,
Bartholomaeus habet praesens hoc Apostolus altar.“ — [1]

He composed moreover in honor of the Apostle the following verses:

— „Ultima terrarum praepollens India constat.
Quam in tres partes librorum scripti sequestrant.
Idola quae colunt paganis dedita sacris.
Sed Bartholomaeus destruxit lurida fana,
Effigies veterum confringens jure deorum.
Hebraea quem clamat peregrinis lingua loquelis:
Proles suspendentis aquas in nubibus atris,[2]
Humida nimbrosis dum stillant aethera guttis,
Quem signat procerum coelestis dona profundi
Ut quondam cecinit Psalmorum carmine vates:
Ecce latex rorat tenebrosis nubibus aeris.
Post haec martyrii mercator serta cruenta,
Et sequitur Dominum pictus cum stigmate Christi
Cujus hoc templum veneranda tuebitur ara.“ — [3]

Triculphus Bishop of Lisieux (1840) repeats the words of St. Isidore:

— „The Apostle St. Bartholomew... had Lyconia designed for him as his field of preaching: thence he

1) Inscriptionis variae. 2) An allusion to the name Bartholomaeus which in the Syriac language means: Filius suspendentis aquas. 3) Carmina 161.

proceeded among the Indians, and translated into their language the Gospel of St. Matthew."—[1)]

Haymon Bishop of Halberstadt († 853) cites the passage of Origenes which we have cited above: Thomas got the Parthians, Matthew Ethiopia and Bartholomew Citeriorem Indiam."—[2)]

Nicetas Paphlago in his panegyric of St. Bartholomew says:

— „The Holy Apostle went first to Arabia Felix. But it was not only there that he preached the Gospel of Christ, but also later on to the Indians and Eastern Ethiopians."—

We will resume this text in the following chapter.

St. Peter Damianus († 1072) says: — „The benediction of Jacob may well be applied to St. Bartholomew, who received India for his inheritance, a heathen people, to whom he preached the Gospel of the Lord." —[3)]

Radulphus Ardens (1100) gives in proof of the Apostolate of St. Bartholomew in India the passage of Eusebius, which we have given above.

St. Anselm (1109) says that our Lord Jesus Christ destined St. Bartholomew for India.[4)]

1) Lib. II. C. 4. 2) Pars III. C. 2. 3) Sermo XLI. 4) Homilia I. p. 158 ed 1721.

Ordericus Vitalis († 1145) writes that St. Bartholomew evangelised India, that part of India which is washed by the sea. He then relates the legend of the two idols, which will be found in one of the following chapters.

Finally we possess a hymn to St. Bartholomew composed by Godfrey of St. Victor (1175) in which he confuses to some extent the Indian and the Armenian legend. We shall give it in full in the Appendix, and cite here only one strophe:

> Mox pellem mutat India
> Tincta baptismi gratia...
> Sic triumphat hodie
> Doctor et victor Indiae.

IV.

NICETAS PAPHLAGO.

We have mentioned in the preceding chapter the following passage of Nicetas Paphlago:

— „The Apostle St. Bartholomew went first to Arabia Felix. But it was not only there that he preached the Gospel of Christ, but also later to the Indians and Eastern Ethiopians."—

This passage of the Greek Writer has for us a special importance, in so much, as it makes a clear distinction between Arabia Felix and the Citerior India of St. Bartholomew, when he says that the Holy Apostle evangelised first the Arabs quos felices vocant, and went afterwards to India.

In another place again, he warns us not to make a confusion between Eastern Ethiopia and Ethiopia in Africa. The Eastern Ethiopians, he says, are those who inhabit India (Beluchistan): Aethiopes in India habitantes.

Nicetas Paphlago is the only author who mentions Arabia Felix as one of the countries evangelized by St. Bartholomew.

Though the Roman Martyrology and the Breviary

mention only India and Armenia, the two countries about which alone we have a certain tradition of their having received the Faith from the Apostle St. Bartholomew, it does not mean that during the thirty-three years, that he preached the Gospel to the heathens, he did not visit other countries.

Nicetas David states that St. Bartholomew preached in Arabia Felix before he went to India, that is to say, in the first period of his Apostolate.

He left Jerusalem about the year 34, and returned, according to Moses of Khorene in the year 49 or 50.

How much of these fifteen years he passed in India, we do not know, but he must have remained there a considerable time, seeing that St. Ephrem says, that he preached the Gospel to the Indians, and was their Bishop.

On the way, according to tradition he stopped at Aden, which, at that time was called Eden or Adana, and was a port of call to all the Roman vessels proceeding to India and sojourned there sometime.

It can then be admitted that, in mentioning the Arabs, Nicetas speaks of St. Bartholomew's apostolate in Aden, whence he could even have gone to Arabia Felix.

But that is a secondary matter for us. What is essential in order to correct those authors who make a confusion of Arabia Felix and Citerior India, is the clear

distinction which the Greek Writer makes between these two countries and his warning not to mix up Ethiopia in Africa with the Eastern Ethiopians who dwell on the confines of India.

V.
MODERN WRITERS.

Among the modern writers, we will mention Cardinal Baronius who says:

— „St. Bartholomew went as far as Citerior India, as Origenes, Socrates and others teach us. And this has been rendered certain by the fact, that the philosopher Pantenus found the memory of the preaching of the Holy Apostle still living in India, as we are shown by Eusebius, St. Jerome and other more recent writers."—[1)]

Assemani gives us the following quotations:

— „Amru son of Matthew speaks also of St. Bartholomew as having preached the Gospel in India.

Trigantius[2)] writes that St. Bartholomew preached the Gospel in upper India, that is to say in Hindustan, and the neighbouring kingdoms, while St. Thomas bore the light of the Faith further south into lower India."—

This statement of Trigault is correct if we explain it in that way: St. Thomas preached first to the Indo-Parthians in Sind. Having established the Church in that country he went to Malabar which is situated to the south of the place where St. Bartholomew had preached.

1) An. Eccl. Vol. 1. p. 300. 2) N. Trigault S. J.

We shall close this list of writers with Father John Stilting S. J. one of the early Bollandists, who shows that the India where St. Bartholomew preached the Gospel was proper India and not Arabia or African Ethiopia. Unfortunately he had no local knowledge, without possessing which, it is difficult to refute the arguments to the contrary.

VI.

THE AUTHORS.

We gather from the preceding chapters that the following writers admit positively the tradition of the Apostolate of St. Bartholomew in India, and that, when they say India, they do not point to some imaginary and not existing country, but they mean India as we understand it to-day. These writers are:

St. Pantenus.
Julius Africanus.
Origenes.
Eusebius.
St. Ephrem.
Rufinus.
St. Jerome.
Socrates.
Moses of Khorene.
St. Isidore of Seville.
St. Bede the Venerable.
Alcuinus.
Rabanus Maurus.
Freculphus of Lisieux.

Haymon of Halberstadt.
Wandalbertus.
St. Ado of Vienne.
Usuardus.
Nicetas Paphlago.
St. Peter Damianus.
Radolphus Ardens.
St. Anselm.
Ordericus Vitalis.
Godfrey of St. Victor.
Cardinal Baronius.
N. Trigault, S. J.
Assemani.
Fr. Stilting S. J.

VII.

THE FIELD OF LABOUR.

The numerous testimonies which we have adduced in the foregoing chapters, establish on a solid footing the fact of the apostolate of St. Bartholomew in India.

It will perhaps be objected that several of these writers, only repeat what others had said before them. We admit it. But when writers of this standing make their own the opinion of those who preceded them, it shows that the opinion is solid and that they themselves admit it.

What does the historian do, if not search for ancient documents, control them in the light of sane criticism, weigh their merit, and take out of them all that deserves to be reported? One does not invent history; the historian builds on the foundation that were laid by others.

It is but idle talk when one has no better arguments for justifying his preconceived theory, and often his ignorance, than to say that such men as Origenes, Eusebius, Rufinus, St. Jerome, Socrates, Moses of Khorene did not know Geography.

How well they knew it, can be proved from their writings.

When the ancients spoke of India, they meant India and, under the name of Citerior India they understood that part of India which is nearest to Europe, that part which they first reached when travelling by land or by sea.

And it was only later when, by the turn of political events, India got separated from Europe, and became for Europeans a mysterious and legendary country, that we find confusion and that they began to invent all sorts of Indies, and search for India elsewhere than in India.

There can be no doubt whatever regarding the fact of the apostolate of St. Bartholomew in India.

It remains to be determined in what part of India he preached the Holy Gospel and, on this point the early writers are not clear.

India for them was a distant country in which they took but little interest. They spoke of it in general terms, just as we do, when we say that someone has gone to America, without specifying whether it was to New-York or to San Francisco.

But to come back to St. Bartholomew: The Roman Martyrology, Eusebius, St. Ephrem, Moses of Khorene all merely state that he had gone to India.

St. Jerome adds that it was India, where the Brahmins live.

The Breviary, Origenes, Rufinus and Socrates state that he evangelized Citeriorem Indiam.

Julius Africanus, and after him Ordericus Vitalis add one more detail: The Apostle, they say, preached the Gospel of Christ in that part Citerioris Indiae, which is bathed by the ocean, that is to say on the western coast.

This already reduces considerably the area wherein we have to look for the field of labour of the Apostle. But still, this coast, from the mouth of the Indus to Cape Comorin has a length of more than thousand miles.

On this point again, St. Jerome and the Greek Meneas, give us a valuable detail. They say, that St. Bartholomew preached the Gospel to those Indians who were called Fortunate: Indis qui felices vocantur.

Finally Assemani supplies us with a text of Trigault, who says, that St. Bartholomew worked to the north of the country which, a few years later was evangelized by St. Thomas.

It could certainly not have been to the north of Sind, for it would not be a place bathed by the ocean; nor to the north of Mailepuram as it would not be in Citeriori India. We must therefore look for St. Bartholomew's field of labour, on the sea coast to the north of Malabar.

From all these testimonies we gather:

1. — That the Apostle St. Bartholomew established the Church of Christ in India.

2. — In India where the Brahmins live.

3. — In Citeriori India.

4. — In that part Citerioris Indiae which is bathed by the sea.

5. — To the north of Malabar.

6. — In the country of those Indians who are called Fortunate, Happy: qui Felices vocantur.

Now, who are those Happy or Fortunate Indians.

It is evidently a translation more or less correct of the name of their country or of their tribe.

The old Greek and Roman writers used to translate into their own language the names of the places and things they described. We see them giving to Hindu gods the names of Helios, of Astharoth, of Berith.

We have therefore to deal with a tribe of Indians, whose name, or the name of whose country could be translated in Latin into: Felix. Whoever has studied seriously the old writers, will endorse this opinion.

The country of these Indians was, we have seen, situated on the western coast to the north of Malabar.

Let us then leave Malabar and proceed northwards along the western coast.

We will reach the ancient powerful Kingdom of Kalyana.

Kalyana means happiness, felicitas, gaudium, felix, fortunatus. Applied to a country, regio felix vel regnum fortunatum.

The two principal towns of this country were Kalyanpur the happy town, and Mangalur, the happy borough, the town of joy.

Here then was the country of the Indians, qui Felices vocantur, the field of labour of St. Bartholomew.[1)]

This coincidence still means little, if it were not for the fact, that, besides the three countries evangelized by the Apostle St. Thomas, that is Sind, Malabar and Maile-puram, it is the only place in India, that has an ancient Christian tradition.

According to that tradition, it was at Kalyanpur that John Bishop of Persia and greater India proclaimed the decrees of the Council of Nicea.

Another tradition says, that St. Athanasius consecrated

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1) The learned Carmelite writer Fr. Paulinus of Bartholomew, in his work: India Christiana (Rome 1794) says: — „ Calliana Sanserdamice et Malabarice, bonitas, gaudium. Callianalaya, domicilium, habitatio, sedes gaudii et bonitatis. Calianapuri gaudii seu bonitatis urbs... At vere recte dixeris Cosmae Callianam esse Calianapuri, it est gaudii, bonitatis urbem, cujus vetera rudera hodiedum supersunt ad flumen urbis Bacanor ubi in Calianapur hodiedum extat Ecclesia S. Mariae de Rosario, duorum dierum itinere ab urbe Mangalore versus Boream, semper maris littora legendo, sita. Vide Anquetil du Perron: Calianpur à deux journées de Mangalore. Ibi vetus oppidum extat quod nomen Calianpuri ad nostra usque tempora conservat...

Vocabulum pur, vel puri, urbs, retento Calliana, in Cosma defficit, ut in aliis Indicis dictionibus ab eo allatis.“—

for India two Bishops: St. Frumentius for Malabar and another, whose name is unknown, for Kalyanpur.

Finally, when the Christians of India drifted into the Nestorian Heresy, till the end of the sixth century there was a Nestorian Bishop residing at Kalyanpur.

But, I may be asked: Why Kalyanpur and not Kalyan in the vicinity of Bombay?

To that I answer: Because Kalyanpur possesses an ancient Christian tradition, and Kalyan has none.

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VIII.

THE DATE.

How long did the Apostle St. Bartholomew remain in India we know not. The passage of St. Ephrem which we have given above: Bartholomaeus Evangelium Indis dedit, ibique fuit Episcopus, seems to indicate a rather long stay.

Moses of Khorene places India in the first period of his apostolate, which coincides with the lesson of the Breviary.

He would then have set out from Jerusalem in the year 34 or 35 in company with St. Thomas and stopped at Aden where, at that period, all the Roman ships sailing for India were wont to call. There the two Apostles would have separated: St. Thomas embarked for the Persian Gulf, and St. Bartholomew remained at Aden.

The next date that we possess is that of the year 49 or 50 when, according to Moses of Khorene, St. Bartholomew left India to return no more.

There is nothing to guide us in the interval of sixteen years between these two dates.

Did the two Apostles land at Aden about 34, or at a later date, after having already preached the Gospel in

other countries? How long did St. Bartholomew stay at Aden? Did he visit the neighbouring shores of Arabia as Nicetas would have it, or did he proceed directly from Aden to India?

What route did he take? There were at this time two routes followed by ships between Aden and India. One was along the coast to the harbours situated near the mouth of the Indus; the other across the ocean to the Emporia of the south-western coast.

If we admit the statement of Nicetas, and there is no reason for rejecting it, that St. Bartholomew preached the Gospel to the Eastern Ethiopians in Baluchistan, he must have taken the northern route which skirted the coasts of Arabia.

But then, he must have touched Sanadruk or Indrapatnam and Barbarikon. Why did he not stay in Sind which, considering the frequent intercommunications with Europe, and its peculiar Greco-Roman culture, was a field better prepared for his apostolic ministry than the more southern coast of Canara. Why did he not preach in Sind, but go further south in search of a field of labour?

The answer is easy: Sind at that time was ruled by the Parthians. It was that Indo-Parthia which had fallen to the share of St. Thomas.

We possess then only two clear dates. The year 34 when the Apostle set forth from Jerusalem on his first

Apostolic journey, and the year 50, when he left India for ever.

We have no certain date regarding the movements of the Apostle during the interval of sixteen years.

Did he pass them all in India or did he also visit other countries?

All that we positively know is, that prior to the year 50 he preached the Gospel to the Indians and after that date, down to the year 67 which seems to be that of his martyrdom, he evangelized Armenia.

The other dates that we possess, are those of the translation of his relics from Armenia to the Lipari Islands in 580, then in 839 to Benevento, and lastly about the year 1000 to Rome, where they repose to this day in the Basilica dedicated to him in the Tiberian Island,

IX.

ST. BARTHOLOMEW AND ST. THOMAS.

In the life of both Apostles we see two periods well defined, during which they preached the Gospel to the heathen nations.

The first period extends from the Ascension of our Lord and the descent of the Holy Ghost to the Council of Jerusalem at which all the Apostles were present, which, according to the historians took place in or about the year 50; the second period from the Council till their death.

According to tradition St. Bartholomew and St. Thomas started on their first Apostolic voyage and sailed together as far as Aden, where St. Bartholomew remained for some time before going to India, whilst St. Thomas sailed to the Persian Gulf, and went thence by land to the countries which he evangelized during the first period of his Apostolate.

Now, did St. Thomas, who came to India two or three

years after St. Bartholomew had left that country for ever, visit the Christians of his brother Apostle?

He certainly revisited Aden in the year 52.

From Aden he went to Sind or Indo-Parthia which had fallen to his share, when the Apostles divided among themselves the then known part of the world.

It was only after he had firmly established in that country the Catholic Church, that he went to the south of India, and he went further south than St. Bartholomew.

The only indication we have of St. Thomas visiting other parts of India besides Sind, the Malabar and Mailepuram is a passage of the Abdian legend, as transmitted to us by Julius Africanus, which says that, after leaving Sind, St. Thomas preached the Gospel to other countries of India wherever the Lord called him.

This passage is not clear. It can simply allude to Malabar of which there is no mention in the Abdian legend which passes from Sind to Mailepuram, or mean the places, which the Apostle visited on his way from Sind to Cranganore.

St. Thomas went by sea from Sind to Malabar. At that time, vessels called at nearly every port on the way, to take provisions and barter their goods.

The Kingdom of Kalyana lay on the way. It is then improbable that St. Thomas would have passed it, without

visiting the young Christian church, which had been left by St. Bartholomew, only a few years previously.

He probably found it well established, and flourishing under the rule of Bishop Apollonius, and proceeded on his way to preach the Gospel to the heathens further south.

67

THE LEGEND.

X.

THE ABDIAN LEGEND.

The Legend of St. Bartholomew is far from being as rich as that of St. Thomas.

A part of it at least is based on Abdias of Babylon, the Pseudo-Abdias as he is commonly called.

It is now rather the fashion to treat poor Abdias as a myth, a series of fabulous tales unworthy of the attention of a serious writer.

I do not deny that this account contains some fabulous details and numerous interpolations of a posterior date that must be expurgated.

But as I have pointed out in my book on St. Thomas, the original legend has a savour of truth and such a local atmosphere, that one who knows well the country, cannot reject it altogether.

It is rather an indifferent question if Abdias had ever existed or if it was the pseudonyme of the early author who gathered these legends, but it should not be forgotten that this legend was transmitted to us by Julius Africanus (230 A. D.) one of the most prominent learned men of his time, a historian, who was perhaps the first to apply to history the test of criticism, and went even so far, that he

sometimes passed the limits of true criticism, and was on that account severely admonished by Origenes.

Many additions and interpolations have been made to the text of Julius, some of evidently Manichean origin, and these certainly must be rejected; but we must not forget that S. Isidore of Seville and St. Bede the Venerable admit the authenticity of the Legend, and I do not see why should we be more difficult and wiser than these great Doctors of the Church.

XI.
THE LEGEND.

The Apostle St. Bartholomew was a native of Galilea, of the tribe, it seems, of Isachar. His name is not hebraic; it is of Syrian origin, and S. Peter Damianus translates it into: Filius suspendentis aquas.[1]

We pass over the discussion if he was or not the same as Nathanaël of whom our Lord Jesus Christ said: Ecce verus Israelita, in quo dolus non est.[2] It is enough for our purpose, that he was one of the twelve Apostles of the Lord.

After the descent of the Holy Ghost, when the Apostles divided among themselves the world in order to preach everywhere the Gospel of the Lord, India fell to the lot of St. Bartholomew.

He left Jerusalem together with St. Thomas. They went by sea and landed at Aden, then known as Eden or Adana, which was a port of call for almost all the Roman vessels bound for India.[3]

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1) Sermo XLII. 2) Joan. I. 47. 3) Omnes fere ex imperio Romano in Indiam navigantes eo appulisse. (Philostorgius—5th century—apud Photium).

St. Bartholomew remained at Aden, and St. Thomas transborded on a ship bound for the Persian Gulf, for he had to preach the Gospel of the Lord, to the Persians, the Medes, the Hircanians, the Bactrians, the Parthians settled to the south of the Elburz, and to those of Sind and Punjab.

XII.

ADEN.

The following legend, which is not found in Abdias is attributed to Moses of Khorene:

I.

St. Thomas left for Persia and St. Bartholomew remained alone at Aden. He felt sad at the departure of his brother Apostle, and returning to the town he seated himself at the side of a well.

2.

In this well, by means of incantations, diabolical prodigies were wrought, and the devil was delivering oracles, and performing other vain tricks, which served to confirm the people in their idolatry.

The voice of the devil was heard from the bottom of the well, delivering oracles, the same as when he made idols speak in the temples.

The heathens called the well: the daughter of the Nile, and offered it sacrifices.

3.

One day, when a great multitude surrounded the well, the devil caused a noise to be heard from the bottom, more terrible than thunder, and flung into the air jets of water. Then flames came forth from the well, and rose very high to the sky.

The people terror stricken fell prostrate to the ground and adored the well as if it were a god.

4.

The Holy Apostle beheld them from afar and his heart was filled with sadness and with a great pity for these people who, knowing not God their Creator, were victims of the delusions of Satan.

5.

He passed the prostrate crowd, covering his face with his mantle, for the flames that rose from the well were blinding him, and standing near to it, he invoked the Name of the Lord, and making over it the sign of the Cross, he exclaimed:

— ,,May this fountain dry up and give no more water."—

And instantly the flames disappeared, and the water that filled the well was changed into a rock.

6.

And they heard the devils howling: — „Oh! Jesus of Nazareth, how dost thou torment us. There is now no place for us in this country where we reigned, not even in this abyss of water. Thy cross drives us away from all earth, and now Thy Disciples come to persecute us."—

And the Apostle answered: — Impure and lying spirits, enemies of the human race and teachers of error, in the Name of Jesus Christ the Redeemer, I command you to leave this place for ever."—

7.

The devils fled, and the people, whom they had kept for so long time in deadly dread, having thus been liberated, threw themselves at the feet of the Holy Apostle.

Others ran about the country relating the great miracle, and crowds came to the well, to see the water at the bottom now turned into a solid rock.

8.

But their joy was of short duration: The well was the only one which gave water to the town, and now they could get it nowhere.

A furious crowd, unwashed and burned with thirst,

went to the Apostle's lodging, and dragged him into the street in order to stone him.

But the first men who threw a stone fell dead at his feet.

The crowd stood back, and St Bartholomew approaching the two corpses, made over them the sign of the Cross, he then placed both hand on their head, and they were restored to life.

9.

He ordered then the crowd to follow him, and going out from the town, he went to a place all covered with huge rocks, and kneeling down began to pray.

Whilst he was praying, the earth shook violently, and a torrent of limpid water issued between the rocks, and the crowd was over-joyed and praised the God of the Apostle.

10.

St. Bartholomew preached to them the Gospel of the Lord, and baptized many. He remained for some time at Aden, that he might confirm them in their faith, ordained priests and then continued his journey to India.

XIII.
THE INDIAN LEGEND.

The following legend is reported by St. Isidore of Seville[1] St. Bede the Venerable[2] and Oderic Vitalis[3] and contains some details, as the confession of the devil, which are not to be found in Abdias:

I.

When the Apostle St. Bartholomew came to India, he took his abode in the vicinity of a temple of Kali.[4]

Now, the idol that the heathens worshipped in this temple was possessed by a powerful devil who restored, they said, the health to the sick.

These heathens knew not God, and the devil is deceiving those who know not God: He inflicted on them some desease and gave oracles, so that they offer him sacrifices and worship him, in order to obtain immunity from harm.

These unhappy people thought that the devil who possessed the idol cured them. But he did not cure

1) † 636. De ortu et obitu Patrum. 2) † 735. Homilia XC. 3) † 11. Hist. Eccl. XV. 4) Astaroth.

them, he only ceased to inflict on them the disease with which he had himself struck them down.

2.

Now it so happened, that, since the Holy Apostle had come to the town, the oracles ceased, the idol remained mute, and all the unhappy people whom the devil had struck with disease, did no longer get cured at the foot of the idol.

The temple was full of sick people, they offered sacrifices, but the oracle remained silent and the idol was mute.

3.

The Brahmins were much perplexed. They went to a neighbouring temple where the idol of Shiva[1] gave also oracles.

They offered sacrifices, and asked him why did their devil remain dumb.

The demon answered: — „Your god is bound with chains of fire, and cannot speak nor move, since Bartholomew the Apostle has entered your town.“ —

— „Who is Bartholomew?“ — asked the Brahmins.

— „The devil said: — „He is the servant of

1) Berith.

Almighty God, an Apostle of Jesus, and he has come to India to drive away all the gods you worship." —

— „By what sign shall we recognize him?" — Queried again the Brahmins.

The devil answered: — „He has black weavy hair, a white complexion, large eyes, a pointed nose. His ears are hidden under his hair, his beard is thick and turning grey; he is of medium height." —

And then, being the father of lie, he began to describe the Apostles magnificent attire, his dress of purple embroidered with gold and set with precious stones, and his rich sandals, which had been worn for twenty years, without ever being worse for the wear.

And all this was a lie, for had not Christ said to the Apostles: Do not possess gold nor silver, nor money in your purses, nor two coats nor shoes, nor a staff; for the work-man is worthy of his meat. (Matth. X. 9. 10.). And the Apostles followed the Lord's command.

— „What shall we do when we find him?" — Asked again the Brahmins.

The devil said: — "The Angels of the Lord are always with him; his countenance is ever radiant, he foresees everything, and he knows all. He understands and speaks every language, and he already knows that you have come to me; he knows your questions and my reply, for the Angels minister to him and protect him against harm.

And when you will look for him, if such is his will, you will find him, if not, you will seek him in vain.

But if you find him, intercede with him for me, that he come not into this town, and that the Angels who are with him do not bind me with chains of fire, as they have done with my brother who had taken his abode in your temple." —

After that, the devil remained silent, and would answer no more.

The Brahmins returned home and began to search for the stranger.

4.

Now it happened that St. Bartholomew was walking along the road, when a man possessed by the devil began to shout:

— „Bartholomew, Apostle of the Lord, thy prayers are making the flames that consume me, more scorching!" —

The Apostle made the sign of the Cross over him and said: — „Be silent and go out of this man." —

And the devil left the man whom he had been tormenting for years.

5.

The Rajah had a daughter who was possessed by a demon.

When he was told the story of the man, he sent for the Apostle.[1])

The girl was kept chained to the wall, because in her fury she bit those who approached her, and broke every thing that fell into her hands, and no one dared come near to her.

When the Holy Apostle saw her, he said: — „Remove the chains that bind her.“ —

They answered: — „Who would dare to go near her.“ —

— „Do as I bid you, said St. Bartholomew, fear nothing, for I have chained the devil that possessed her.“ —

And the girl was cured.

6.

The Rajah overwhelmed with joy, offered great riches to the Apostle; but St. Bartholomew declined the gift, saying that the riches that he desired were not of this world.

And he said to the Rajah: — „The only reward that my soul desires is to see thee enjoying the riches of Heaven. Thou hast now seen the power of Christ, over the

1) Abdias makes a confusion between this Rajah of Calliana and King Polymius of the Armenian legend, whom St. Bartholomew baptized many years later shortly before his martyrdom.

demons whom thou callest thy gods, and whom thou hast seen me expel in His name.

He it is who has silenced the devil in the idol of Kali, so that he giveth no more oracles.

Thou thinkest that the sick were cured in the temple, but it was only an illusion. The devil himself had struck all these people and, when he had induced them to worship him, to offer him sacrifices as to a God, he merely ceased hurting them." —

7.

The Rajah remained incredulous, and the Apostle said to him:

— „Well, if thou wilst, I shall order the devil to return to the idol, and thou wilst hear what he will say himself." —

— „Good, said the Rajah, to-morrow morning a sacrifice shall be offered to Kali, and I myself will come to see these marvels." —

8.

Next morning whilst they were offering the sacrifice to Kali, the devil, whom the Apostle had ordered to take again his abode in the idol, began to howl:[1]

1) The following confession of the devil, recorded by St. Isidore of Seville is not related by Abdias.

— „ Cease, cease, miserable men to offer me sacrifices, for if you do, you will suffer the same fate as myself, whom the Angels of God have cast into eternal fire." —

St. Bartholomew then said to the devil:

— „ Go forth, out of the idol, thou, impure spirit, and show thyself in all thy misery to these people, whom thou hast so long deceived with thy lies." —

The devil thus compelled burst forth in a voice which could be heard by all the multitude:

— „ Stupid and senseless men, behold the wretch whom you have worshiped, and whom you made your god, and have served, like slaves are serving their master.

Am I a god? I, a demon worthy of contempt, whom pride has hurled down from heaven!

I have lost the glory of celestial life, and suffer infinite pains in the fire of hell. I have lost my glory for ever, for ever, without hope.

And you, senseless men, who have been created to the likeness of God, you, who, being in the flesh, can merit the grace of God, instead of singing his praises with the Angels, you offer sacrifices to idols, and render divine worship to devils like myself!

Yes, I speak thus to you, because God orders me, and the Apostle of Jesus compels me to speak." —

After saying these words the devil disappeared.

Then the Apostle turning to the Rajah, and addressing the whole crowd said:

— „ Behold him, whom you worship, whom you have made your god, whom you have rendered honour and offered sacrifices. Now listen to the word of God." —

And he preached to them the Gospel of the Lord.

9.

All the people acclaimed the Apostle, and the Rajah ordered the idol to be broken.

— „ Not so, said St. Bartholomew, let the devil whom you have worshipped destroy himself the idol." —

And he commanded to the demon, who broke to pieces the idol of Kali, and scattered all the other idols of the temple and tore away the heathen emblems.

10.

The temple was purified and made into a Church.

The Apostle baptized a multitude of people, including the Rajah, the Rani and their two daughters.

The Rajah took at baptism the name of Apollonius and, later on, when St. Bartholomew was obliged to leave India, he consecrated him Bishop and entrusted to him the care of the Christians.

This is all that we possess of the Indian legend of St. Bartholomew.

I foresee the objection that all these things happened in Armenia and not in India.

True, these episodes have been incorporated in the Armenian legend the same as in the legend of St. Thomas, many things, which happened in Sind, have been mixed up with those of Malabar.

But we have in favour of India the authority of Julius Africanus and of St. Bede the Venerable.

In the most ancient version of the legend that we possess, that of Julius Africanus, and it is ancient, since it was written before the year 238, we read: — „In hanc ergo Indiam (quam oceanus aluit) veniens Bartholomaeus Apostolus etc.“ — And in another place: — „Ut omnia numina quae colunt Indi...“ —

And St. Bede the Venerable begins his narrative with the words: — „Cum venisset St. Bartholomaeus in Indiam...“ —

That seems to be conclusive enough.

For the rest it is a legend, which has only the authority of a legend.

ADDITIONS.

87

XIV.

OTHER MARTYROLOGIES.

We have given at the beginning the passage from the Roman martyrology regarding St. Bartholomew. There are other martyrologies who have only the private authority of the compiler, which mention the preaching of the Holy Apostle in India:

Thus in the martyrology of St. Ado, Bishop of Vienne in France about the year 875, we read:

24 Augusti. St. Bartholomaei Apostoli, qui apud Indiam Christi Evangelium praedicans, decollatione martyrium complevit.

Wandalbertus of Pruem in his martyrology, writes the following verses:

> Bartholomaeus nonam exornat retinetque beatus.
> India quo doctore Dei cognovit honorem.
> Herculis et Bacchi insanis vix eruta sacris.

XV.
ST. ISIDORE.

St. Isidore of Seville, in his work De ortu et obitu Patrum[1] gives us the following version of that part of the legend, which, as we have said above, has been omitted by Abdias:

Bartholomaeus Apostolus, qui nomen ex Syra lingua suscepit et interpretatur: Filius suspendentis aquas.

Hic forma bene factus, facie et oculis decorus, veste praeclara et gemmis, nec per hoc elatus nec superbus, cui potestatem talem super daemones dedit Dominus, quia quando volebat daemones in simulacris tacebant, et quando volebat daemones in simulacris nolentes turpitudines et miserias suas demonstrabant et praedicabant.

Contigit autem aliquando ut Bartholomaeus tale miraculum ostenderet in populo, quando populo ante simulacra stare praecepit et in virtute Dei daemonum a simulacro jussit exire, et in sua magna miseria et deformitate se populo ostendere et praedicare.

Tunc miser cum gemitu et ululatu exorsus est dicere:

— „O! stulti videte qualem deum me infelicem coluistis! O! insensati, considerate me miserum et efformem,

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1) Cap. XLVII.

atque omnibus modis despectum, quem vos adjutorem rogastis. O! seducti conspicite qualem dominum stultissimo et eaeco corde credidistis. O! decepti, intendite, quia non sum deus, sed daemon miserrimus, in superbia deceptus, et de coelo lapsus.

Fui aliquando angelus in gloria, modo factus sum diabolus in ira Dei.

Perdidi gloriam et angelicam vitam in coelo, et inveni poenas infinitas et innumerabiles in inferno, et sic perdidi gloriam meam, ut nullomodo possum invenire veniam, aut gratiam Dei, quoniam non habeo carnem, nec poenitentiae materiam. Nam si ego miser habuissem unum digitum cum ungula de hominis carne, potuissem me de mea miseria et crudelitate redimere.

Vos insensati, cum omnibus creati et ad duas Dei imagines facti, quid vos ipsos seducitis et perditis? Quid a creatore erratis, cum ipse vobis dedit pedes ad standum et ambulandum, manus ad palpandum et laborandum, aures ad audiendum, linguam at loquendum et Deum laudandum, cor at credendum et intelligendum.“ —

Tunc Apostolus ei respondit: — „Quomodo tu miser, cum uno hominis digito ungulato, te de tua calamitate potuisses redimere?“ —

Cui cum ululatu iterum respondit: — „Cum uno illo digito et ungula, uni mundassem nares, alteri aures, tertio oculos, et omnibus membra ut voluissent scalpassem et

hanc sedulo fecissem. Unus mihi forsitan dixisset: Deus te benedicat; alius Deus te adjuvet; tertius: Deus te de malo tuo liberet. Et in his multis et magnis benedictionibus, lassus liber venissem.“ —

Et cum haec omnia de Dei jussione et sine sua voluntate dixisset, miser ab oculis omnium evanuit:

Tunc omnis populus ut haec vidit et audivit, valde timuit miratus: et derelinquens vanum idolorum cultum credidit et benedixit Omnipotentem Deum.

XVI.

GODFREY OF ST. VICTOR.

Godfrey, Superior of the Monastery of St. Victor in Paris, (A. D. 1175) composed the following hymn in honor of St. Bartholomew:

Laudemus omnes inclyta
Bartholomaei merita
Cujus sacra solemnia
Nobis inspirat gaudia.

Per diem centum vicibus
Flexis orabat genibus
Nec minus noctis tempore
Toto prostratus corpore.

In ipsius praesentia
Obmutescunt daemonia.
Christi sonante buccina
Falsa terrentur numina.

Non Astaroth illudere
Genti permisit miserae,
Nec fallere, nec laedere,
Nec laesis potest parcere.

Gravi dignus supplicio
Cruciatur incendio;
Quanta fit ejus tortio
Berith patet indicio.

Per virtutes Apostoli
Patescit fraus diaboli,
Arte detecta subdoli
Cultores cessant idoli.

Liber exultat Pseutius
Hostis repressa rabie;
Credit et rex Polymnius
Propter salutem filiae.

Permissus ab Apostolo[1)]
Daemon mugit in idolo:
A vobis ultra, miseri,
Sacra non posco fieri.

Me jam nil posse fateor
Qui vix respirans torqueor,
Ante diem judicii
Poenam ferens incendii.

Sic affatus disparuit
Et sigilla comminuit.

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1) Quaemadmodum in ejus vita memoriae proditum est post Apostoli adventum in Indiam . . .

Sed nec praesentes terruit,
Nam virtus crucis adfuit.

Christi signat charactere
Fanum, manus angelica
Laesos absolvit libere
Potestate mirifica.

Mox pellem mutat India
Tincta baptismi gratia,
Ruga carens et macula
Coelesti gaudet copula.

Currunt ergo pontifices
Ad Astyagem supplices
Atletham jam emeritum
Poscentes ad intéritum.

Sed Christi testimonio
Caput objecit gladio.
Sic triumphavit hodie
Doctor et victor Indiae.

Bartholomeae postula
Pro servis prece sedula
Ut post vitae curricula
Christum laudent in saecula. Amen.

Godfrey of St. Victor, following Abdias makes the same confusion between the Indian Rajah Apollonius and the Armenian King Polymius whom the Apostle converted about twenty years later.

A new feature in the hymn is the name of Pseutius, given to the man whom St. Bartholomew liberated from the demon, and the allusion in the eleventh strophe to the fact that the Apostle cured all the sick people who were assembled in the temple.

XVII.
THE MORARABIC LITURGY.

1.

Ad Missam.

Oratio.

Aeternae tuae virtutis nomen Omnipotens Deus oramus: ut nos Martyris Tui Bartholomaei Apostoli et omnium sanctorum meritis, socios fide, pares devotione, extremos passione et consimiles in resurrectione felicium facias coequari. Amen.

Oratio.

Deus immense et gloriose, quem in passionibus martyrum colimus, in beatorum solemnitatibus veneramur, atque in certaminibus vincentium congaudemus. Adesto precibus supplicantium, interventu martyris tui Bartholomaei Apostoli, ut qui pro te admissis terribilem metuimus, ejus precibus exoratum, in misericordia placitum inveniamus. Amen.

2.

Breviarium Gothicum.

Ad Vesperum

Benedictio.

Christus Dominus qui per Martyrem suum Bartholomaeum Apostolum insigne fecit miraculum, dum ad tui

nominis fidem et regem convertit et populum faciat vos adipisci regnum coelorum. Amen.

Et qui per illum calliditatem zabuli manifestam fecit cuneis populorum, per ejus interventum adsistat vos in congregationem sanctorum suorum. Amen.

Et per hunc Apostolum suum Bartholomaeum, qui et aurum et gemmarum, ut lutum, repulit ornamenta: per eum vos Christus Dominus faciat abscendere sursum, ubi ejus interminabile super omnem creaturam regnat imperium. Amen.

Ad Matutinum
Oratio.

Dona nobis Domine sapientiam, per quam et insipientiae nostrae ignavia auferatur et beatitudinis gloria conferatur: ut dum Martyrem tuum Bartholomaeum Apostolum decoris stola circumdas, in nobis indumentum Baptismi quod peccando poluimus, eodem intercedente propitius abluas: et cum sanctus ille martyr tuus coronatur in vasis virtutum, nos expiemus a contagione peccaminorum. Amen.

In Laudibus.
Capitulum.

Ecce Domine Apostoli tui et Martyris Bartholomaei annua suscipitur incolenda festivitas, quae totam catholicae plebis togam ad gaudia provocat, dum se ejus miraculis

toto iam mundo dilatat. Quaesumus proinde: ut qui illi per Spiritum Sanctum, dedisti potestatem imperandi daemonibus, gratiam misericordiae tuae, a nobis non auferas, ad te ejus honore humili voto currentibus: ut qui gravati delictis, ejus venerabile nunc incolimus festum, ejus meritis beati, coeleste veniamus ad regnum; ut si de propriis non meremur justificari, ejus patrocinio, sanctis tuis mereamur in perpetuum sociari.

THE APOSTLE

ST. THOMAS.

101

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103

HISTORICAL DOCUMENTS.

I.

ST. THOMAS IN INDIA.

We have treated at length of the history, tradition and apostolic labours of St. Thomas in our book — The Apostle St. Thomas and India — and to this book we refer our reader.

All that we shall do here will be to complete that book with some new documents and, where the Legend of the Saint is concerned, add some new details or some different versions.

As the Apostolate of St. Thomas in India has been denied by some modern critics, let us examine on what side stand the Fathers of the Church, and the most serious Ecclesiastical writers.

As a basis to our inquiry, we take the Roman Martyrology and the lessons of the Breviary which, whatever the critics may say of them, are nevertheless the expression of the constant tradition of the Church.

The martyrology has been subjected to many revisions, nevertheless throughout the ages, down to our times, it has preserved intact the tradition of the apostolate and of the Martyrdom of the Apostle St. Thomas in India.

The Roman Martyrology positively affirms the apostolate and the Martyrdom of St. Thomas in India. The Roman Breviary is no less explicit, and so we have the official admission of the fact by the Church.

But, they will say, the admission is no more than that of a constant tradition. That is true. But once the Church has made this tradition her own, and invested it with her authority, more than a simple negation is required in order to overthrow it.

Documents are required, and documents of the same weight as those on which the tradition is grounded, and authors of equal authority with those who admit the tradition as genuine and true.

II.
THE TESTIMONIES.

In our book on St. Thomas, we have recorded the testimonies of St. Ephrem († 373), St. Gregory of Nanzianze (330-389), St. Ambrose († 397), St. John Chrysostome (344-407), St. Jerome († 420), St. Gregory of Tours (538-593), and of St. Bede the Venerable (673-735). All of them uphold explicitly the Apostolate of St. Thomas in India.

Other writers are mentioned by Cardinal Baronius in his Ecclesiastical Annals: [1]

— ,,The Apostle St. Thomas, he writes, went first to the Parthians, says Origenes[2] and Eusebius.[3] He then passed to the Indians, as St. Gregory of Nanzianze asserts.[4] He also went to Ethiopia, according to the testimony of St. John Chrysostome who says: Thomas dealbat Aethiopes.[5]

Theodoretus is understood to refer to St. Thomas when he says that: The Parthians, the Medes, the Brahmins, the Indians and other distant nations, have received the Gospel of Christ.[6]

1) Vol. I. p. 299. 2) In Gen. Lib. 3. 3) Lib. III. c. I. Both authors mean the Parthians at the south of the Elburz and the Indo-Parthians of Sind and Punjab. 4) Hom. ad Arianos. 5) Hom. ad XII. Apost. He means the Eastern Ethiopians in Baluchistan. 6) De verit. Evang. Lib. IX.

Nicephoras states that St. Thomas went to Ceylon.[1]

A homily whose author is not known, and which is erroneously attributed to St. John Chrysostome,[2] says that St. Thomas baptized the wise men or Magi, who adored the Infant Jesus at Bethleem, and brought him gifts of gold, incense and myrrh, and who helped him afterwards in his apostolic labours. The same is told by Sophronius.

The Christians of the Narsinga country assert that St. Thomas preached the Gospel to their ancestors, build churches, and founded Catholic communities in their country. Such is also the belief of the Christians of the neighbourhood of Cranganur, as reported by Osorius, who describes the Indian things with great accuracy."—

1) Lib. II. c. 40. 2) Hom. II. in Matth.

III.
PATRISTICAL DOCUMENTS.

To the testimonies given in our book, and those supplied by Cardinal Baronius we shall add a few more:

St. Jerome writes: — „According to tradition, St. Thomas preached the Gospel of the Lord to the Parthians, the Medes, the Persians, the Caramans, the Hircanians, the Bactrians and the Magi. He ended his days in the town of Calamina in India.“ —[1]

And in his martyrology, St. Jerome says: — „Twelve Kalends of January: Death of the Apostle St. Thomas, who was martyred in India.

Twelve Kalends of January: In Mesopotamia, death and translation of the Apostle St. Thomas, whose relics were brought from India, where his passion is celebrated.

Fifth Nones of July: At Edessa in Mesopotamia: Death and translation of the relics of St. Thomas the Apostle, who was martyred in India.“ —

St. Isidore of Seville († 636) in his work: De ortu et obitu Patrum[2] says: — „St. Thomas the Apostle of Christ,

1) De viris Illustribus V. 2) Cap. 74.

called Didymus, that is the twin, on account of his great resemblance to our Lord Jesus Christ, was incredulous when he heard, but faithful when he saw. He preached the Gospel to the Persians, the Hyrcanians, the Bactrians and the Indians of the eastern coast, and having reached the remotest countries, he preached to the heathens till the day of his passion, when, pierced with lances he died at Calamina, a town of India, where he was given a honourable burial." —

St. John Damascenus († 754) — „India an immense and thickly populated country, is situated at a great distance from Egypt, and separated from that country by the Ocean. On the side of the land it touches Persia. The most holy Thomas, one of the twelve Apostles, was sent to India to preach the Gospel of salvation." —[1]

Alcuinus, the friend and counsellor of Charlemagne, in a poetry which we will give in full in the appendice, says that the preaching of St. Thomas made India believe in Christ.[2]

In the Martyrology of Rabanus Maurus († 826) we read: — „Twelve Kalends of January: Feast of St. Thomas the Apostle, who was called Didymus by reason of his

1) Vita S. S. Barlaam et Josephat. 2) Inscriptiones et Carmina.

resemblance to our Lord Jesus Christ. He preached to the Parthians and to the Medes. He was pierced with a lance, and died at Calamina, a town of India, where he was given a honourable sepulture.“ —

The Vatican library[1] possesses a latin version of a letter of the famous priest John,[2] to the Emperor of Constantinople Alexis Comnenus († 1118). Whatever may be said about its authenticity, we can nevertheless accept it as expressing the general belief of the epoch. In this letter Priest John says:

— „Our Magnificence rules over the three Indias. Our dominions extend from further India (ab ulteriore India) where reposes the body of the Apostle St. Thomas...

We rule over the amazons and over the Brahmins. The palace wherein our sublimity resides, is like that built by St. Thomas for Gundaphorus king of India...“ —[3]

Ordericus Vitalis († 1143) writes in his ecclesiastical history: — „The Apostle St. Thomas preached the Gospel to the Parthians, the Hyrcanians, the Persians, the Bactrians and the Indians. He was martyred at Calamina, on the 21st December, under the reign of king Misdeus.[4] Shortly after, his relics were brought to Edessa, and many miracles were wrought at his tomb.“ —

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1) Codex regius Alexandrinus 657. p. 37. 2) The great Khanof the Tartars Ung-khan, Father-in-law of Ginguiskhan, who had been ordained priest by the Nestorians. 3) Assemani Bibl. Orient. Vol. III. p. 490. 4) Mahadevan.

IV.

MODERN WRITERS.

Assemani, in his great work: Bibliotheca Orientalis, mentions a number of writers of the Eastern Church, who affirm the Apostolate of St. Thomas in India:

— „Thomas, he says, who was also called Jude, according to St. Ephrem and the records of the church of Edessa, was the Apostle not only of the Syrians, and the Chaldeans, but also of the Parthians, the Persians, the Medes and of the eastern Indians.

Origenes, Eusebius, the author of the Liber recognitionum, Rufinus, Socrates and others declare that St. Thomas received Parthia for his share. Fortunatus substitutes Persia for Parthia.

Hypolytus, St. Gregory of Nanzianze, and all the martyrologies, assign to St. Thomas Persia Parthia and India.

All the ecclesiastical monuments, Greek, Latin and Syriac bore witness to St. Thomas having been the Apostle of India." —

Father Gouvea, an Augustinian Monk, collected the local traditions, when he visited Malabar in 1601.

— „At the division of the world writes, India fell to the share of St. Thomas, who had already preached the Gospel in Arabia Felix,[1] and in the Island of Dioscorides, now known as Sokotra.

He came to Cranganur which, at that time was the residence of the Kings of Malabar...

Having built churches in Cranganur he went to Quilon, where he converted a large number of heathens.

He then crossed to the coast of Coromandel, which is opposite to Malabar and settled at Mailépuram a town which the Latin call San Thome and the Syrians Beth-Thouma or Bethouma, that is the house of Thomas, where he baptized the King and his people.

Thence he proceeded to China, where he preached and built a church in the town of Camballi.

Where this town of Camballi was, we do not know, for no vestige of it is now to be found in China.

From China St. Thomas returned to Mailépuram where he made more conversions. This however provoked the wrath of the Brahmins, who rose the crowd to have him stoned. He died pierced with a lance." —

Father Gouvea makes a mistake when he says there is no vestige in China of the town of Camballi: **Khanbalik**, was the ancient name of Pekin.

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1) No other author mentions Arabia Felix having ever been a field of action of St. Thomas.

V.

ST. THOMAS IN CHINA.

Now what have we to think about the rather misty tradition of the Apostolate of St. Thomas in China?

Nowhere do we find a mention of the fact, save among the Nestorians who, having established Missions in China, desired to attribute an Apostolic origin to their church in that country. Their testimony is certainly not reliable.

There would be nothing impossible in itself that, in the course of the sixteen years that St. Thomas remained in India, he had paid a visit to China. Nevertheless, the vague tradition of the fact, having an utterly unreliable origin, and no mention whatever of it being made by the ancient writers, it will always remain doubtful.

It could have come in this way. The Orientals divided India in two parts: They gave the name of Sind to the Citerior India of the Latins and called Ulterior India: Hind.

Now St. Thomas had certainly evangelized Sind or Indo-Parthia, and it is not impossible, but rather probable, that from Mailépuram he re-visited his Christians of Sind.

A confusion could have arised between the names or Sind and Sina, which at that time was given to China.

When printing was unknown all books were manuscript. A copyist could have made his *d* too short, and others who copied him take it for an *a*, and thus of Sind made Sina.

VI.
THE AUTHORS.

The Apostolate of St. Thomas in India is therefore supported by:

The Roman Martyrology.
The lessons of the Breviary.
The Meneas and
The Menologion of the Greek.
The Mozarabic or Gothic Liturgy.
The Coptic Liturgy.
Julius Africanus.
Origenes.
Hippolytus.
Eusebius.
St. Ephrem.
St. Gregory of Nanzianze.
St. Ambrose.
Rufinus.
St. John Chrisostome.
St. Jerome.
Socrates.
Theodoretus.
St. Gregory of Tours.
St. Sophronius.

St. Isidore of Seville.
St. Bede the Venerable.
St. John Damascenus.
Alcuinus.
Rabanus Maurus.
St. Nicephorus.
St. Ado of Vienne.
Usuardus.
Wandalbertus.
Odericus Vitalis.
St. Francis Xavier.
Cardinal Baronius.
Assemani.

Can now those who deny it produce such an array of Fathers and Writers of the church?

And we could add yet:

William of Malmesbury.
Marco Polo.
John of Mt. Corvino.
Bl. Oderic of Udine.
Amru Matthei.
John of Marignolli.
Nicolas de Conti.
Abouna Jacob.
Gouvea.
Barros.

VII.
RUFINUS.

We read in the Bollandists, in the article on St. Frumentius:

— ,,Apostolatum S. Thomae in India aperte negat Rufinus." —

The reference is to the passage of Rufinus: — ,,In divisione orbis terrae, Thomae Parthia, Mattheo Aethiopia, eique adjacens Citerior India Bartholomaeo dicitur sorte decreta." —

First of all, I should remark that Rufinus alludes in this passage, to the tradition that, after the descent of the Holy Ghost, the Apostles drew lots for the division among themselves of the then known world.

It does not certainly mean that, in the thirty years that followed no modification has been made in this first division, principally in the year 50 when the Apostles met again all together for the Council of Jerusalem.

That such modification took place, appears clearly from tradition: After the council, St. Bartholomew who had just then returned from India, went to preach the Gospel to the Armenians, and was replaced in India by St. Thomas.

Secondly the words of Rufinus — Thomae Parthia — are not an aperta negatio of the Apostolate of St. Thomas in India. They are rather an affirmation, and are in perfect accord with the tradition that St. Thomas began his apostolate in India by preaching the Holy Gospel to the Indo-Parthians of the Kingdom of Gandhara, that is in Sind and Punjab, which the ancient called Indo-Parthia or Parthia.

Indo-Parthia had been designed to St. Thomas by lot, but it certainly does not mean, that after having established the church in that country, he did not go to preach to other Indian tribes.

Then, again, why should Rufinus be chosen, when Origenes and Eusebius had said the same before him?

The other writers name India as the field of labour of the Apostle St. Thomas. Origenes, Eusebius and Rufinus, being nearer to the Apostolic times, are more explicit: They tell us in what part of India the holy Apostle had first preached the Gospel of the Lord, namely in that part, which in their time was called Parthia, that is in Sind and Punjab.

The argument from Rufinus, therefore, comes to the same, as if we would declare, that a historian who wrote that St. Augustine had landed in Kent, aperte negat, that he had ever been in England.

If again the author had in his mind another passage of Rufinus, which we will give in full in the appendice to the life and legend of St. Frumentius, we will answer that, in that passage Rufinus does not speak of the whole of India, but only of that part which the ancients called: Ulterior India:

— „India Ulterior... quam velut longe remotam, nullus praedicationis apostolicae vomere impresserat: quae tamen temporibus Constantini... semina fidei prima suscepit.“ —

The statement, which in not quite correct, that the Gospel of Christ had not been preached in Ulteriore India to the time of Constantine the Great, is certainly not an aperta negatio of the Apostolate of St. Thomas in Citeriore India.

The most which can be deduced from this passage is that Rufinus does not take into consideration the Apostolate of St. Thomas at Mailepuram, as in the time when he wrote, the christians of that place, driven by persecution had already emigrated to Malabar, and the only Indian Churches which were then in communication with the Roman Empire were those of Sind and of the western coast.

Only a few lines above Rufinus positively affirms the Apostolate of St. Thomas in Parthia, as Sind and Punjab

were called in his time, and that of St. Bartholomew in Citeriori India.

And at the end of the chapter, he says that even before his return to India as a Bishop, St. Frumentius had already revived the Faith of Christ in that country: ut christianorum ibi semen resurgeret. And if he had revived the christian faith, it is evident that it existed before him, that it had been preached before him, and tradition has it, by St. Thomas.

Assemani gives us a passage from Frigault, (Lib. I. C. 11.):

— „Quam oram (Malabaricam), S. Thomae Apostoli opere Christo adjunctam clarius est, quam ut in dubium etiam a pertinacibus revocari possit." —

The protestant writer Buchanan says, that a catholic who would deny the Apostolate of St. Thomas in India, should be consistent, and deny also, the coming of St. Peter to Rome, for the proofs in either case are of the same nature, and the testimonies more abundant for St. Thomas than for St. Peter.

If further we wish to know the opinion of the heathens, we find in the Travancore State Manual for 1906, compiled by a Hindu Brahmin (Chap. VIII) the following testimony:

— „There is no doubt as to the tradition that St. Thomas came to Malabar." —

VIII.

GUNDAPHARA.

The name of King Gundaphara is closely associated with that of St. Thomas in the legend of Sind.

The name of this King being unknown to historians, and nowhere mentioned outside the legend, it was concluded that the said King as well as the whole legend was but a tale of imagination, notwithstanding the fact that it had been accepted as genuine by an early historian of such authority as Julius Africanus.

Such was the plea till 1834, when an Englishman, Mr. Mason, discovered in Afghanistan a coin bearing the effigy and inscription of King Gundaphara.

Later on, numerous coins of the same King were found in Afghanistan and in India, particularly in Punjab between Peshawer and Ludiana.

They bore on one side a Greek and on the other a Palahvi inscription.

The name of the King appears in many forms. On the Greek side: Gondaphares, Gondophares, Undaphares. On the Palahvi side: Gundaphara, Gadaphara, Gudaphara, Gudupharna.

These coins may be seen in the British Museum, at the National Library at Paris, and in the Museum at Berlin.

Investigations of learned numismatists have shown these coins to be Indo-Parthians, while, from certain characteristics in the shape of the Greek letters, it has been proved that they belong to the first century of the christian era.

And thus, it appeared, that King Gundaphara, whose name was mentioned nowhere outside the legend of St. Thomas, had really existed, that he had ruled over the Indo-Parthians of Gandhara, over Punjab and Sind, and that he was a contemporary of the Apostle St. Thomas.

This fact, naturally, drew attention on the legend, and invested it with a certain amount of authenticity and importance.

For nearly forty years, the existence of King Gundaphara was known only from these coins, when, about the year 1870 Dr. Bellew discovered at Takht-i-Bahi, not far from Lahore, a stone, which was used by a village woman for grinding the family curry.

It is a rough block of dark coloured stone, 17 by 14½ inches, which bears on one side an inscription, somewhat damaged by the use to which the stone had been put.

The inscription reads : — In the twenty sixth year of the reign of the great King Guduphara, one hundred and third of the present era, on the fifth day of the month of

Vaisakha... in honour of... in honour of his father and his mother. —

It had been probably the corner stone of some monument, a tope or a satram which some one had raised for himself and for his parents.

The date of the inscription corresponds to the year 47 of the christian era, which would have placed the beginning of Gundaphara's reign in the year 21. And, judging from the diversity of his coins, he must have had a very long reign.

And thus we have, King Gundaphara of the legend of St. Thomas mentioned in an inscription bearing a more or less precise date.

This stone can be seen in the museum of Lahore.

Recently again there has been discovered, in the same district, another inscription of the same period, in which the name of Gad[1] is mentioned.

There is nothing in the text to show that the name refers to Gad the Brother of Gundaphara, who is mentioned in the legend; it proves nevertheless, that such name was in use in the country in the time of St. Thomas.

These discoveries, after all are not of great importance, but they confirm to a certain amount the authenticity of the legend of St. Thomas.

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1) In the genitive: Gadassa.

THE LEGEND.

IX.

THE TRADITION OF MALABAR.

In our book on St. Thomas, we have mentioned the Thoma Parvam, or Carmen Thomae Rabban, attributed to Thomas Maliyakal, the first disciple of the Apostle in Malabar, or to one of his nephews. It gave the legend of Malabar and related the doings of St. Thomas during his stay in that country.

It seems to us that a somewhat later date should be assigned to this work as, besides many original local legends, the author certainly knew the legend of Abdias, and usurped for Malabar more than one fact that certainly belongs to the legend of Sind.

Unfortunately we possess only fragments of the Thoma Parvam, but it can be partly reconstructed with the help of very ancient songs, which are still sung at wedding feasts, and are therefore called wedding songs.

These wedding songs have preserved for centuries the old traditions of Malabar.

In India, houses, as a rule, are not large enough to accomodate all the guests invited for a marriage.

It is therefore the custom to construct for the occasion a special pavillion or pandal, ornamented, as the Indians know so well how to do it with white and red cloth, palm leaves and bunches of plantains and cocoanuts.

The guests are treated in this pandal, and professional singers are called to entertain them with their rapsodies.

In the middle of the pandal, they place a large bronze candle-stick, with lighted tapers or oil lamps which is understood to represent our Lord Jesus Christ.

The singers stand around it, acting their song and changing the tune at every strophe.

These songs recount episodes from Bible History, from the church history of the country, the foundation of the principal churches and genealogies of noble families.

Thus it is that tradition is faithfully handed down from generation to generation.

Such wedding songs have preserved to us many fragments of the Thoma Parvam.

Some of these fragments will be found in our book on St. Thomas. We add here another, which is no less interesting from the legendary point of view.

X.

A WEDDING SONG.

1.

May the Apostle St. Thomas be for ever blessed.

May our race reign on earth for we have known the truth.

May our Lord grant us the grace to keep unflinchingly to our Faith.

We are happy children of Jesus Christ, whilst others suffer for they have no Faith.

2.

Oh! St. Thomas, whom they did pierce with a lance, be our protector.

Come in our midst, descend from heaven upon this pandal, decked with silks and embroideries and ornamented with garlands of corals and pearls. Come and grant us thy blessing.

May the blessing of St. Thomas light upon this assembly.

3.

The Rajah Choshan[1] had a dream: He saw a temple more beautiful than that which Salomon built in the country whence came our Religion.

1) The Malabarese legend gives to Gundaphara the name of Choshan.

When he awoke he resolved to build in his Kingdom a temple like the one he saw in his dream.

He summoned Habban the merchant and said to him:

— „Go Habban, go to the land of the west, to the land whose beauty is unique in the world. Go there, and find a man, who can build me this wonderful temple.

Open my treasury, take all the money thou needest, but go and bring a man who would build me such temple." —

And Habban obeying the command of the Rajah set out for the west.

4.

— „Oh! Lord, he prayed, Almighty God[1] the earth and the sea are thine. Thou art an ocean of mercy: guide me, shield me from the perils of the sea!" —

Having thus prayed, Habban embarked on his ship. The winds were fair, he experienced no tempest and, after a favourable journey, he landed at Mahosa.

5.

One day, when he was walking on the sea shore, our Lord Jesus Christ appeared to him and said:

— „Who art thou, whence comest thou, and what seekest thou in this country?" —

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1) According to tradition Habban was a Jew.

Habban saluted the stranger and said:

— „I come from India sent hither by Rajah Choshan, to get for him a man, who could build the temple he has seen in a dream. Thou canst tell me perhaps where could I find him, or who could help me in my search?"—

And the Lord answered: — „I will give thee the man whom thou needest."—

6.

By the will of the Holy Ghost the Angels directed the Apostle St. Thomas to the same sea shore.

When Habban saw him coming he said to himself: — „He looks certainly an able man" — Then addressing the Apostle he said: — „Art thou the man, who will build the temple?" —

— „I am the man" — answered St. Thomas.

Habban urged him to set out without delay for India, but the Apostle asked him for a few days, to decide himself to undertake such a long and perilous voyage.

7.

Our Lord Jesus Christ appeared to Thomas and said: — „Thomas, go to India." —

The Apostle fell on his knees at the feet of the Lord and said:

— „Oh! Lord, have pity on me, Thou hast delivered me from so many perils. Let me not risk this one. Send me not to India: The land is full of beasts and serpents, the people there are cruel, they know not God, and the whole country is covered with forest.“ —

Jesus Christ said again: — „Thomas go to India.“ —

— „Oh! Lord, said Thomas, hast Thou abandoned me? The Indians are cruel, they have no human heart: They give their daughters in marriage to corpses, and roast their dead, like we do fishes. They have no faith, they know not paternal love nor filial affection.“ —

Thus spoke Thomas and wept bitterly.

8.

And Jesus Christ replied: — „Thomas, fear not, thou wilst not go alone, for I will be with thee. Fear not the Indians, they are men like thyself, and they are meek and lovable. I will inspire thy thoughts and thy words, and they will listen to thee. Fear not to preach to them the knowledge of God.“ —

9.

Thomas sailed with Habban, and after a happy voyage, they reached the town where the Rajah resided.

Thomas drew in his presence the plans of the temple, and all who looked at them were filled with amazement.

The sculptures destined to ornament the building surpassed in beauty all that they had seen, and they declared that there was nothing better in the world.

The Rajah was satisfied. He said to Habban: — „Indeed he is an able builder.“—

10.

And he gave him much money for paying the workmen, and ordered materials to be brought on the spot. But the Holy Apostle distributed the money in alms to the poor, and he said to the Rajah: In two years time the temple will be ready.

Rajah Choshan, his Ministers and Habban were fully satisfied and the people honoured St. Thomas who was going from one end to the other of the Kingdom, preaching everywhere the Gospel of the Lord.

11.

The Apostle was invited to the marriage of the daughter of Paul.[1] At the end of the wedding banquet the Holy Apostle blessed all those present.

This highly displeased the heathens, and one of them struck him on the face, and left the banquet.

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1) The song makes here a confusion between the Rajah of Indrapatnam, at whose daughter's marriage the miracle took place, and Rabbi Paul who was the chief of the Jewish community at Cranganur.

But scarcely had this man gone out of the hall, when a tiger leaping on him tore off his right hand, and a dog seizing it brought it all bleeding to the banquetting hall.

Seeing that, Paul and all the other Jews believed in Jesus Christ and asked for baptism. And Thomas cured the hand of the Pagan.

12.

Thomas went to other countries, to Ceylon and Malacca where he preached the Gospel of the Lord, and returned to Rajah Choshan's Kingdom.

He came again to Malabar and remained at Maliankara.[1] He baptized the people of that town, and erected there a cross, and after having ordained some priests left for the south. And preaching everywhere, he baptized many heathens and erected crosses in the towns of Quilon, Niranam, at Kokamangalam, at Kottakayal[2], Chayal and Palayur, and at Cranganur, where the Rajah resided.

13.

Choshan was told that the Apostle did not begin to build the temple, and the Rajah in his anger ordered that he should be sought everywhere and brought before him.

But Thomas, who knew no fear, came himself into his presence.

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1) Cranganur. 2) Kottakawu-Parur.

Choshan said: — „What hast thou done with my money! Thou hast not even laid the foundations. The stones and wood, which I had ordered to be brought lay in heeps on the place, and the people when they pass are mocking me and say: Behold the palace of the Rajah!" —[1]

St. Thomas said: — „Oh! Rajah, listen to me without anger. With the money thou didst give me I have built thee a palace, and nothing can surpass its beauty: The portals are adorned with pearls and diamonds, it is nine stories high, and those who will dwell in it shall see no night, no darkness. There will be no grief, no pain, nothing that makes one sad; they will enjoy eternal bliss. Ten roads lead up to it, and the ascent is made by seven steps." —[2]

The Rajah said: — „Show me the palace. I want to see it at once." —

— „Thou canst not see it answered Thomas, till after thy death, when thou wilst live in it for ever, if thou renouncest to thy idols and believest in Jesus Christ." —

The Rajah, for a moment remained mute with anger, then he roared like a lion and ordered the Apostle to be put to death.

14.

Choshan sent for his brother and said to him:

1) Here the song makes a transition from the temple to the palace of the Abdian legend.
2) The ten commandments and seven sacraments.

— „Never before have I been so insulted, and I feel so ashamed that I no more can rule over a people, who cannot but mock me.“ —

The Rajah's brother was so affected, that he grew ill and died.

Then, by God's command, the Angels carried him to Heaven and showed him the palace destined for Choshan, whose beauty could not be described with human words.

Then the Angels carried his soul back to earth, and raised to life his body, which was lying in state.

And the young prince arose singing the praises of God.

He hastened to his brother who clasped him in a loving embrace, and told him all about the palace, and they both went to the prison to set the Apostle free.

15.

They conducted him to the palace, and a large crowd followed them:

Some said that he was going to be beheaded, others that he would be beaten with rods. Others said: — „It is not our business, let us go home.“ —

And they were all surprised that the Rajah met him at the gate and gave him a seat of honour.

Then St. Thomas preached to them, and Choshan the Rajah, his brother and Habban, and many of the crowd asked for baptism.

16.

The number of Christians increased every day. The Brahmins in their wrath sought by every means to put Thomas to death.

One day that they saw him passing in front of the temple, they seized him and wished to force him to sacrifice to the goddess Kali.

St. Thomas commanded then to the devil, to destroy the whole temple, and it caught fire and was reduced to ashes.

17.

When St. Thomas died pierced with a lance, the Angels surrounded his body singing celestial hymns.

He was placed on a chariot and driven to the Church, and deposited in his grave. And his children regarded his tomb as the greatest treasure they possessed.

May God Almighty protect those who walk in his footsteps. Oh! Thomas Apostle of Christ bless us.

XI.
ST. ISIDORE.

The legend of the black dog has always been popular. Its place is at the wedding banquet of the Rajah of Indrapatnam.[1]

St. Isidore of Seville gives us the following version:[2]

Multa itaque (Dominus) mirabilia per hunc Apostolum Indiae partibus fecit, quae vobis nunc nuntiare longum est, volentibus ea tamen scire, in sua passione mirabiliter possunt invenire.

Unum tamen a miraculis ejus, ne videar totum praeteriisse, conabor breviter enarrare:

Fuit Thomas aliquando in regis Indiae convivio, ubi omnes habebant quod universi edere et bibere volebant.

Ille vero manducare et bibere noluit, sed oculos cordis et corporis ad coelum erexit: et hoc pincerna regis videt, ad Apostolum iratus venit et alapam in ejus faciem dedit et ait: — „Quare non manducas et bibis de epulis et de vino in convivio Regis?" —

Tunc Thomas hebraice respondens ait illi: — „De

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1) See St. Thomas and India p. 108. 2) De Ortu et obitu Patrum.

hoc convivio non exeam, donec canis niger dexteram tuam deponat in medio.“ —

Hos sermones nemo in convivio intellexit, nisi una puella Hebraica, quae cum cithara conviviis citharizavit.

Factum est ut homo Dei dixit: Pincerna foris aquam adducere perrexit, leo in via obviavit qui eum usque ad mortem extrangulavit et omnia ossa ejus minutatim confregit. Canes ex palatio regis ad cadavere conveniunt, maledicti membra inter se dividunt. Ex quibus canis unus niger pincernae dexteram adduxit in medio convivio, sicut praedixerat homo Dei Thomas.

Ut hoc puella hebraica vidit, ad Apostolum cum cithara modulans venit et coram eo citharae carmina sonans, stetit, ac repleta fide et charitatis Dei ardore, spirituale carmen cithara coepit cantare, et omnipotentis universorum Deum mirabiliter laudare dicens:

— „Unus Deus Hebraeorum, qui creavit omnia, ipse fecit coelum et terram et fundavit maria.“ —

Ut hoc iterum jussu Apostoli decantavit ad pedes ejus cum magna fide inclinavit et salvatorem omnium devota Christum credidit.

Cuncti populi ut hanc viderunt et audierunt, valde admirati sunt et timuerunt et multi ex eis Christum crediderunt.

Hic itaque Thomas, Partis et Medis praedicavit, et ultimam orientalem plagam ibique Evangelium evangelizavit

et martyrium suscepit. Lancea enim ibi transfixus, occubuit in Calamina, Indiae civitate et XII Kalendas Januarii ibi sepultus est in honore.

I certainly prefer the Malabarese version of the precedent chapter, that a heathen angered with hearing St. Thomas pronouncing the benediction struck him in the face, as it is rather improbable that a cup-bearer, pincerna, and one of lower rank, for we see him going out to fetch water, would have dared to strike one of the honoured guests of the King.

It is generally believed that the legend of St. Thomas was first made known in Europe by the Saxon Monk Aelfric about the year 880.

But we see here that, about two and a half centuries before Aelfric, it was already familiar to St. Isidore of Seville who died in 636.

And long before St. Isidore, the whole legend was not only known, but admitted and incorporated into the Mozarabic or Gothic liturgy of Spain, as we will see hereafter.

XII.
ORDERICUS VITALIS.

We possess another, more detailed version of the same Legend as given in the Ecclesiastical History of Ordericus Vitalis who wrote before 1145, which is the year of his death:

Nuptias nimirum Rex civitatis celebrabat, in quibus Pelagiam filiam suam Dyonisio tradebat.

Praecones urbem circumeuntes clamabant ut omnes convivio regali interessent: dives, pauper, nobilis civis et peregrinus. Quicumque non venisset regem offendebat.

Abbanus ergo cum Thoma convivio interfuit, sed Thomas solito more, non jocis et epulis, sed coelesti theoriae studuit.

Interea cantatrix hebraea, tibiam ferens secus prandium circumibat et unicuique quod ei placebat canebat.

Veniens autem ad Thomam, diutius immorata ante illum stetit, ac ut hominem non manducantem neque bibentem, sed occulos coeli affixos habens perspexit, hunc Hebraeum esse et Dei coeli oratorem intellexit.

Congaudens igitur illi ut compatriotae hebraice cepit

canere: — „Unus est Deus Habraeorum, qui creavit omnia: Ipse fecit coelum et terram, et ipse fundavit maria.“ —

Haec Apostolus audiens plus orabat et puellam verba veritatis canentem attentius eamdem repetere admonebat.

Tunc ipsum quod neque manducabat neque biberet pincerna increpavit et palmam in faciem ejus dedit.

Apostolus vero mox hebraice praedixit, quod ei protinus antequam convivium completeretur contingeret. Porro pincerna ut aquam de fonte deferret exivit, eumque leo invasit, et bibens sanguinem ejus, abiit.

Canes vero membra ejus comederunt, quoniam unus niger, dexteram ejus in ore ferens in medium convivii apportavit.

Stupentis conviviis qui haec intuebantur, Hebraea cantatrix quae sola prophetiam ejus intellexerat, tibiam suam jactavit et currens ad pedes ejus osculare coepit et omnibus qui aderant dixit:

— „Hic homo aut propheta est aut Apostolus Dei. Nam ut pincerna eum percussit, casum quem passus est hebraico sermone praedixit: — „Non exurgam, inquit, de hoc convivio, nisi manum ipsam a cane nigro huc deferri video.“ —

Cumque de strepitu hominum rex inquireret, et quid accideret audiret, apostolum ad se vocare fecit, ac ut filiam suam una cum sponso benediceret rogavit.

Thomas itaque in thalamum una cum Rege intravit, manum suam super amborum capita posuit, eisque in Dei nomine memoratis Patriarcharum nominibus orans benedixit.

Cum autem apostolus a thalamo egressus abiret et sponsus eum deduceret, ramus palmae plenus dactylis grandibus in manu ejus apparuit. Unde gaudens juvenis ad sponsam suam cucurrit eique ad gustandum de fructu ejus dedit.

Cumque ambo de fructu ejus gustassent subito soporati unum somnum viderunt: Nam quasi rex potens, gemmatus, videbatur et in medio eorum stans, utrosque amplectebatur dicens:

— „Apostolus meus benedixit vos, ut aeternae vitae participes efficiamini.“ —

Evigilantes autem cum mutuo sibi narrarent quae vidissent ecce Thomas apparuit eis dicens:

— „Rex meus qui modo vobis locutus est in visione, ipse me januis clausis introduxit, ut benedictio mea super vos fructiferet. Habetis enim integritatem quae est omnium regina virtutum et fructus salutis perpetuae. Virginitas soror est angelorum et omnium possessio bonorum. Virginitas victoria libidinum, fidei trophaeum, triumphus de inimicis et aeternae securitas quietis. Nam de corruptione nascitur pollutio, de pollutione reatus, de reatu confusio.“ —

Cumque Thomas haec et multa alia de virginitatis laude et libidinis foeditate disseruisset, multaque incongrua quae de carnali commistione plerisque oriuntur retulisse, Dyonisius et Pelagia gratanter omnia quae docebantur ab apostolo audierunt.

Eisque ibidem duo angeli apparuerunt:

— „Nos, inquiunt angeli sumus, qui vobis a Deo dati sumus pro benedictione apostoli ejus, ut dum custodieritis monita ejus omnia, Domino petitiones vestras offeramus.“ —

His aliisque piis monitis, sponsus et sponsa instructi sunt, et prostrati ad pedes apostoli dixerunt:

— „Confirma nos in omni veritate, ut nihil nobis de scientia Dei desit.“ —

Quibus ait: — „Veniam ad vos sequenti nocte et plenius vos instruens proficiscar.“ —

Igitur, juxta promissum suum venit, et omnibus vitae aeternae mysteriis, ambos diligenter instruxit, et baptismatis unda eos sanctificavit.

His itaque peractis navigavit, et post aliquod tempus unum ex discipulis suis misit, quem presbyterum ordinans, ita constituit ut in eadem civitate consisteret et ecclesiam ordinaret, in qua multus Dei populus est acquisitus. Ibi sedes est Thomae Apostoli, fidesque catholica usque ad hodiernam diem.

Dyonisius autem Episcopus factus est, sponsam suam sacro velamine consecravit: quae post obitum ejus duplex martyrium pertulit, quia virum habere contempserit, nec idolis sacrificare voluit. In Christi ergo confessione decollata est, et super tumulum ejus, graecis sermonibus et litteris ita scriptum est: In hoc loco requiescit Pelagia sponsa Dyonisii Episcopi et filia Thomae Apostoli.

The importance of this passage of Ordericus Vitalis stands in the fact that he gives us the names of the daughter and of the son-in-law of Rajah Xantippus of Indrapatnam: Pelagia and Dyonisius.

He is however not the first to mention these names. Two and a half centuries before him, we find them already mentioned, in an addition to the Martyrologium Usuardi[1] where we read:

Nonis Augusti.[2] Memoria Beati Dyonisii Episcopi, discipuli Thomae Apostoli et Pelagiae filiae Regis sponsae suae, quos idem apostolus convertit. Dyonisius autem postmodum Episcopus ordinatus, plenus sanctitate ad Dominum perrexit. Pelagia vero, sacro velamine consecrata, post ejus obitum, cum nec nubere vellet, nec immolare, capite plexa martyrium complevit.

I foresee the objection that Dyonisius and Pelagia are not Indian names. The Indo-Parthians at that time, in

1) Codex Grevensis. 2) Fifth August.

continual contact with Greek civilisation, used to take Greek names. The most probable however is, that the apostle gave them these names at baptism.

As we know from the legend he gave often to his Neophytes the names of the Apostles, Peter, Paul, Andrew, so he could have named the boy after Denis the Areopagite.

ADDITIONS.

XIII.
OTHER MARTYROLOGIES.

Martyrologies, which, as we said above, have only the private authority of the compiler, mention St. Thomas' Apostolate in India.

We read in the Martyrology of St. Ado, Archbishop of Vienne in France, written about the year 875.

— ,,XII Kal. Januarii. Natalis B. Thomae Apostoli, qui Parthis et Medis Evangelium praedicans, passus est in India. Corpus ejus in civitatem quam Syri Edessam vocant translatum, ibique digno honore conditum est.

And in the Martyrologium Usuardi (877). — 21 Decembris. Natalis B. Thomae Apostoli, qui Parthis et Medis Evangelium praedicans, passus est in India.

The Codex Hieronimianus says: Passio S. Thomae in India.

And Codex Hagenoyensis: In India passio Thomae, electi Dei Apostoli, qui tanti fervoris erat in Dominum, quod cum eo mori voluit, et alios similiter facere hortatus, quando ad resurrectionem Lazari Dominus ire voluit.

XIV.
ALCUINUS.

Alcuinus (802) the friend and Chancellor of Emperor Charlemagne composed the following verses in honor of St. Thomas.

Hic Thoma Didymus, nomen sortitus achivum,
Servat Sacratum sarta testudine templum.
Plurima magnificis patrantem signa triumphis.
India tum sacris coluit simulacra nefandis
Doctrinis veterum stolidis instructa parentum:
Sed confusa fide in Thoma lucrante salutem
Credidit in Christum, coeli qui sceptra gubernat.
Denique transacto praesentis tempore vitae,
Protinus aethereum Thomas lustravit Olympum.
Quem fani flamen veteris cultorque sacelli
Sanguine rosantem rigido transverberat ense,
Proemia sumpturum cum tellus sponte dehiscet
Omnia de priscis et surgent corpora lumbis.[1)]

And a short verse of Wandalbertus:

Translati Thomae celebrat duodenus honorem
Aurea quo structore Dei cognoscere regnum
India promeruit signis comitata tremendis. —

1) Carmina et Inscriptiones variae C. L. VIII.

XV.

THE MOZARABIC LITURGY.

The ancient Mozarabic or Gothic liturgy shows that the Church of Spain, even before the sixth century, placed no doubt on the Apostolate of St. Thomas in India, and the Indian legend of the Apostle was not only known, but incorporated into the liturgy, as we will see from the preface of the Mass, and the Hymn of Vespers.

We give this few extracts from the Mozarabic Mass, and Breviary, taken from the writings of St. Isidore of Seville.

In die Sti Thomae Apostoli.

I.

Ad Missam.

Missa.

Ad Deum Fratres charissimi puras mentes erigite: ejusque pietatem suppliciter implorate, ut qui per primum nos redemit adventum, a labe peccati, ipse nos sic in aevo degere faciat, ut in secundo adveniens in supremis coronando attollat.

Sicque patrocinando nobis suffragio Beatissimi Apostoli tui Didymi, et hic per ejus exempla vitam ducentes, ejus mereamur esse sequipedos, et illic felicitatis ejus inveniamur consortes. Amen.

Oratio.

In te igitur summe et mirabilis Deus, totis precordis deprecamur: ut qui Beatissimo Thomae et sagacitatem inquirendo inspicias, nobis et indulgentiam peccaminum tribuas, et donis tuis inspirando praevenias.

Quique Sanctissimi Thomae dubitatione nos roboras, ejus quaesumus merito, nos in fide ita stabiles, operibus solida, ut, judicante te, dignos invenias, quos coronando aetherea sustollas in patria.

Quatenus et fidelium servorum tuorum acceptes libamina, quae hodierno die, plebs tibi Deo nostro mente offerunt grata, et pro quibus te submisso obsecrant capite, tuae pietatis clementiam sese adeptos congaudeant. Amen.

Post Nomina.
Oratio.

Deus qui tuum Thomam, egregium praedicis architectum, et in foro non dedignaris ambulare venantium : tu non ex illis lapidibus effice vivis, a quibus illa visio pacis instauratur coelestis.

Qualiter candore castitatis niveo retentis, sanctorum

qui nos in Domino precesserunt, possimus esse in participatione aequales: ut qui pro peccatoribus ab illa sublimi sede descendisti ad terras, praecibus nostris placatus assistas: omnibus requiem defunctis fidelibus praestes. Amen.

Inlatio.

Dignum et justum est, vere suave et pulchrum est, te Pater Omnipotens, per Jesum Christum Dominum Nostrum ineffabiliter collaudare, hanc creaturam tuam in terris, qui etiam a coelestibus indesinenter preconiis sublimaris.

Meritum enim nullus sermo tibi attingit laudes deferre, quia pax tua sensum exuperat omnem.

Quis namque creatus Creatori exhibeat dignam carminum laudem? cum se horis cunctis indigere tuam prospicit opem, et figmentum suum recolat fragilem, ac sumptum ex pulvere; cum nec illa pulverea virtus sufficienter tibi insonet laudem.

In cujus laude Thomas Apostolus tuus populos convertit Indicos a pristino cultu erroris, et in filios adoptavit sacro gurgite tinctionis, miracula operum, fides extitit perditorum.

Operabatur visibilis in corporibus virtus, et invisibilis curabat magnalia intrinsecus morbos, redditur sentire lumen corporeum, ut secum illuminat coecum.

Treptiae[1] merito ulcerosus curatur, ut strabedo idolo-

1) Tirupatty.

rum, ab omnibus effugetur. Rex terrenus per fugam dilabatur, ut aeternus in eorum mentibus innovetur.

Tua sunt, Rector, ista miracula, quae in tuo nomine sancti mente impetrant cernua. Quia et tuum Unigenitum eum fidelem denuntiat servum et architectum asserit esse peritum. Vere in aedificatione doctus Ecclesiae, et in congregandum populum tibi laudabilis valde.

Terrena erogas et coelestia largiris: argentum indigentium visceribus congerens et coetus amplissimos in coelestibus instrues.

Carcere intruditur, ut virtus ejus in omnibus propaletur.

Gad migrat e saeculo ut apostolus liberetur a vinculo.

Occiditur temeratrix puella, quae perentere ausa est apostolum palma, praesentatur a cane commessa ut omnis illa sit salva caterva.[1]

Honoratur a bestia quam natura despexit humana, et miro modo ab irationabili rationabilis perdocetur.[2]

Consecrantur juvenes benedictione coelesti per venerationem animalis bruti: quod anteā brūtorum more federa conjuxerant nuptialia. Ut sicut arioli confundetur olim insipientia per animal insensatum[3] ita nunc et istorum corrigitur, per ejus meritum. Tunc per locutionem inauditam res agitur nec corrigitur, nunc per virtutem virtus geritur et curatur.

1) This is an error. See St. Isidore chap. XI. 2) An allusion to the ass that spoke. 3) Balaam.

Hoc nempe tuo ab Unigenito agitur qui cum Sancto Spiritu unus Deus ab invisibilibus conlaudatur ita dicentes: Sanctus, Sanctus, Sanctus.

Post Pridie.

Concede nobis Domine interventu Apostoli tui Thomae et remissionem peccaminum et bonae vitae inspirante nobis peragere cursum: ut et sacrificia in hujus solemnitate passionis acceptes, et sumentibus ea sanctificationis gratia illustres. Amen.

Ad Orationem Dominicam.

Christe qui beatissimis Apostolis tuis orandi praecepta instituisti, praesta ut suffragio Apostoli tui Thomae digni effecti, ipsa tua deifica verba proclamantes, mereamur exaudiri in terris: Pater Noster etc.

Benedictio.

Christus Dominus qui Apostolo suo Thomae copiam dimicandi concessit virtutis, ipse emundet vos ab omni contagione facinoris. Amen.

Quique etiam in agone suo fecit victorem, ipse vobis sui auxilii porrigat opem. Amen.

Ut qui in illius festivitate laetamini interventu ejus aeterno praemio numeremini. Amen.

2.

Ad Matutinum.

Oratio.

Domine Jesu Christe, qui posuisti in capite Martyris tui Thomae Apostoli coronam de lapide pretioso, in fundamento fundatam, ut non confundatur quia in te credidit; coronetur quia per te animam posuit. Sit ergo intercessio ejus in nobis famulis tuis fides vera qua in te credamus, confessio sedula qua te etiam coram persecutoribus promptissima devotione confiteamur: quatenus interveniente tanto martyre, coram te, et Angelis tuis minime confundamur. Amen.

Oratio.

Deus qui vitam sancti tui Thomae Apostoli Martyris ea ratione erexisti, ut ille, coronatus meritis, nosque provocaremur exemplis, tribue ut ejus hodie natalitium diem debito honore veneramur, ipsi defensioni ante conspectu majestatis tuae sociemur. Amen.

Oratio.

Praesta nobis Omnipotens Deus, beatissimi testis tui Thomae Apostoli assiduum patrocinium, ut ejus quoque praeclarum assequi mereamur exemplum, et sentientes impensissime suffragantem, sequamur fortissime proeliantem. Amen.

3.

In Laudibus.

Capitulum.

Exaudi Domine has familiae tuae voces, quas humiliter in preces fundimus, et propitiatus tribue; quae supplices deprecamur: ut qui hunc celeberrimum diem, in honorem beatissimi Martyris tui Thomae Apostoli colimus, tam digni omnes inveniamur in hoc ipso nostrae devotionis obsequio, quam ille hoc suo potuit obtinere suffragio, quo te jubente dicamus: Pater Noster etc.

Hymnus.

Cunctus mundus patule triumphat:
Jesus e cordis veniens coruscat,
Cujus adventu renovatur orbis
Perpetim omnes.
Promitte ob Thomae gens mores beatos
Hinc dies summus dicatur almus
Quod fidem Christi ceciniens in Indos
Numerat illos.

Benedictio.

Beatissimi Martyris Thomae Apostoli vos Dominus intercessione custodiat. Amen.

Sperantium in se necessitates placatus intendat. Amen.

Et supplicantium culpas propitiatus dimittat. Amen.

4.

Ad Vesperum.

Hymnus.

Justum Christe Rex per orbem
Inluxit almificum.
In quo tibi confitetur
Cuncta cohors fidelium
Gloriam persolvunt hymnum
Pro triumphis martyrum.

Gloriosus ecce tuusque
Thomas discipulus
Cicatrices contractando
Creditus est Dominus:
Inter fratres gloriosus
Extitit Apostolus.

Nuntius venit de Indis
Quaerere artificem
Architectum construere
Regium palatium:
In foro deambulabat
Cunctorum venalium.

Habeo servum fidelem,
Locutus est Dominus,

Ut exquiris talem, aptum
Esse hunc artificem.
Abbanus videns et gaudens
Suscepit Apostolum.

Traditus Regis ministris
Sanctus Dei Apostolus:
Eliophorum ingressus
Suscepit convivio,
Digna sui percussoris
Reddita est ultio.

Rex ut vidit et audivit
Insigne miraculum,
Juvenes ut benedicat
Supplicanter postulat:
Sic baptismo candidatus
Consecrat velamine.

Gundaphorus Rex Indorum
Iniquus ac perfidus,
Romanorum more sibi
Voluit palatium,
Hujus opus construere
Praecepit Apostolo.

Sed beatus atque sanctus
Didymus Apostolus,

Erogando regis aurum,
Construit palatium
Rutilum, coruscans gemmis
In supernis sedibus.

Carcerem mox Rex Abbanem
Trusit eum Apostolo.
Gath, infirmus regis frater
Migrat ab hoc saeculo;
Coelo ductus vidit dignum
Fratrisque palatium.

Angeli expetunt Christo
Ut resurgat mortuus:
Gundaphoro reddat aurum,
Emat aedificium
Et resolvat vinculatum
Domini discipulum.

Illico surgens exponit
Sacrum Regi ordinem:
In carcerem deinde petit
Ejicit Apostolum.
Obsecrant undique fratres
Veniamque criminum.

Nunc Thomas in campum vocat
Populos Indianicos.

Lapidem conscendit altum,
Corda mulcet gentium.
Per baptisma pollicetur
Veniam peccaminum.

Indiam superiorem
Visitans adgreditur.
Dogma Christi praedicando
Fundavit Ecclesiam
Infinita per Baptisma
Consecravit millia.

Mira quippe ac stupenda
Faciens miracula.
Sinticaeque[1] restauravit
Corporalia lumina
Laticis perfundit undam
Illam et Mindoniam.[2]

Christiana jam probata
Regis uxor Treptia,[3]
Regnum Christi concupiscens
Respuit terrestria.
Ulcerosus scaber
Ut sanetur postulat.

1) Sinna-Atchi. See St. Thomas in India p. 100. 2) Magudani. 3) Tirupatti. Ibid.

Precibus Thomae a Christo
Angelus dirigitur.
Exuit in parte totam
Ulcerosam tunicam;
Novae cutis indumenta
Vestivit corporea.

Templum solis comminatum
Corruit cum idolo;
Ac metallum pretiosum
Solvitur in pulverem.
Rex illius civitatis
Fugit cum Charisio.[1)]

Tunc sacerdos idolorum
Furibundus astitit,
Gladio transverberavit
Sanctum Christi Martyrum[2)]
Gloriosa passionis
Laureatum sanguine.

O beata inter omnes
Edessena civitas,
Quae pignus suscepit almum
Domini discipulum,

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1) Krishna. 2) Such is the version of the Acta. But according to the accepted tradition, he was saved by the people, and only later pierced with a lance. See St. Thomas in India, p. 170.

Ubi corpus requiescit
Cum honore conditum.

Inde cuncti te precamur
Summi Patris Filium:
Mitte nobis de supernis
Invictum auxilium:
Ut credentes evadamus
Aeternum supplicium.

Ut sub uno cuncta cohors
Conjuncta fidelium,
Te sequamur, te canamus
Te fruamur perpetim,
Humili confessione
Proclamamus gloriam.

Benedictio.

Omnipotens Deus, per interventum beatissimi Apostoli sui Thomae, veniam nobis delictorum tribuat, et culpas vestras miseratus ignoscat. Amen.

Peccata vestra à vobis sustollat et delicta vestra laxandi dimittat. Amen.

Criminum vestrorum maculas abluat: et intercedente beatissimo Apostolo suo, indulgentiam vobis propitiatius concedat. Amen.

Oratio.

Omnipotens Deus, qui martyrem tuum Thomam Apostolum in miseratione et misericordia coronasti: dum illi et in te credere et pro te pati donasti, ut temporalem sustinens poenam coronam raperet sempiternam: intercessione ejus praesta nobis famulis tuis, ut si passionis eminentiam non attingimus, passionis ignorantia careamus, ut quibus virtutum tituli non adscribantur ad gloriam, vitiorum dedecora deleantur ne veniamus ad poenam. Amen.

XVI.

THE TRANSLATION.

The documents relating to the transfer of the relics of St. Thomas positively affirm that his first burial place was in India, whence the relics have been translated to Edessa:

The Martyrologium Romanum says: — 3 Julii, Edessae in Mesopotamia, translatio S. Thomae Apostoli ex India, cujus reliquiae Ortonam postea translatae sunt.

Martyrologium Usuardi: — 3 Julii, Apud Edessam Mesopotamiae. Translatio corporis S. Thomae Apostoli. — In nota: Hieronymus et Beda addunt ex India.

Codex Lucensis: — In Mesopotamia, civitate Edessa, Translatio corporis S. Thomae Apostoli, qui translatus est ab India, cujus passio ibidem celebratur V Nonas Julii.

And Assemani writes:[1] Edessa inquit (Rufinus) Mesopotamiae urbs fidelium populorum est Thomae Apostoli reliquis decorata.

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1) De Thoma Orientalium et Indorum Apostolo.

Socrates et Sozomenus Basilicam ejusdem Apostoli ibidem laudant:

— „In ea urbe illustris et splendida est Basilica Thomae Apostoli, in qua, propter loci sanctitatem collectae sine intermissione celebrantur.“—

In vita S. Ephraemi Syri eadem Basilica nominatur: Et in Chronico Edesseno corpus S. Thomae ibidem repositum dicitur:

— „Anno graecorum septingentesimo quinto, Christi 394, mense Augusto, die vigesima secunda, advexerunt arcam S. Thomae Apostoli, in templum magnum eidem dicatum diebus S. Cyri Episcopi.“—

Assemani continues: Barhebraeo consonat Amrus Matthei filius (1340) quo ad Thomae venditionem, extructumque in coelis palatium: quam fabulam ex iisdem periodis, quam retulisset, de; ejusdem sepulchro ex Nestorianorum traditione haec subjungit:

— „Sepulchrum ejus extat in insula Meilam (ita Maliaporam vocant Arabes), in India ad dexteram altaris in ejusdem Monasterio.“—

Nestoriani enim hodieque contendunt se corpus Thomae Apostoli Meliapore habuisse, usque ad saeculum elapsum, quo illud Lusitani Goam transtulerint.

Ante eam translationem, aedes seu monasterium sub nomine Thomae Apostoli, in urbe Meliapura extitisse,

affirmant Thomas Jaballaha Jacobus[1] et Denha Indiarum Episcopi[2] in epistola ad Eliam Nestorianorum patriarcham exarata anno graecorum 1815, Christi 1504, quae Simoni Eliae successori reddita est: — „Sed aedes S. Thomae Apostoli a Christianis quibusdam habitari coeptae sunt, qui de earum restauratione satagunt. Distant autem a praedictis Christianis (in Cranganora commorantibus) itinere fere viginti quinque dierum positaeque sunt ad mare in urbe quae dicitur Meliapore, in provincia Silam, quae est una ex provinciis Indiae." —

As I said in another place[3] the sepulchre of the Apostle St. Thomas at Calaminur or Mailepuram had never been abandoned.

A monastery had been built near it, and even in times of war, when the monks were expelled, some Christians always remained to guard the place, and thus the tradition has been kept uninterrupted since the earliest centuries.

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1) Abuna Jacob. 2) They were Nestorian bishops. Jacob was converted to the Catholic faith, and was the friend of St. Francis Xavier. 3) St. Thomas in India.

XVII.
MARCO-POLO.

Marco-Polo who travelled in the East from 1269 to 1295 relates the following fact:

— „In the year of our Lord 1288, a powerful prince of that country had acquired during the harvest time an enormous quantity of rice, and having no place large enough to store it, resolved to take for that purpose the blessed house that belonged to the Church of St. Thomas (at Mailepuram).

The Church authorities beseeched him not to put to that use the building which had been erected for lodging the pilgrims, who came to visit the tomb of the glorious Apostle. But the Rajah remained obstinate.

On the following night the Holy Apostle appeared to the Rajah. He menaced him with a spear and said — „If thou dost not leave my house alone, thou wilst die of a miserable death."—

The Rajah got up in great agitation, and ordered immediately to give back the house to the Christians, and openly declared, that the Holy Apostle had appeared to him in a vision."—

XVIII.
THE CROSS OF MAILEPURAM.

In our book: The Apostle St. Thomas in India p. 219, we gave Fr. Maffei's version of the history of the Cross of Mailepuram. Here is another taken from Cardinal Baronius. (Annales Ecclesiastici Vol. I. p. 456).

Modo autem ad eadem Apostolicam institutionem insinuandam, satis est affere memorabile quidem et plane admirabile illud antiquitatis monumentum, quod de sculpta cruce a S. Thoma Apostolo, in ecclesia, ubi preces ad Deum fundere consueverat, apud quam coesus, Martyrium consumavit, Hieronymus Osorius Silvensis Episcopus, qui res Indicas fidelissime est prosecutus et rem egregiae testatam, et si quam alia fide sincerissima obsignatam, memoriae prodit. Ad finem enim tertii libri historiae a se conscriptae, haec ait:

— „In eadem civitate quam diximus appellari Malipurem, et nunc, postquam a Lusitanis frequentari coepit, S. Thomae civitas appellatur, erat in colle sacellum aedificatum; eo quod affirmarent incolae, in eo loco Thomam fuisse a Religionis hostibus interfectum.

Erat autem hoc solemniter institutum, ut in eo sacello, octo diebus ante diem natalem Christi, res divina fieret et omnes Chrtstiani eo convenirent.

Fuerat autem ante quatordecim annos, in illo colle inventa crux in lapide incisa: in ejus fastigio columbae imago insedebat; basis quoque erat in specie quadam herbarum, qui diffundi latissime videbantur, collocata; et tam fastigium quam basis et brachia, in liliorum formam desinebant. Arcus eam, ex eodem lapide factus, undique muniebat. In arcu erant incisae litterae, quas nemo legere poterat. Totum hoc opus integrum, quod erat satis magnum, fuit super altare ejusdem sacelli, multorum operis statutum. In cruce eminebant notae sanguinis insignes.

Accidit autem die quo Christiani convenebant, ut in eo fano, salutationem ab Angelo factam sanctissimae Virgini, octo dies antequam Christi natalis obveniret, celebrarent: Cum Sacerdos qui rem divinam faciebat Evangelium inchoaret, ut crux in nigrum colorem verteretur et liquor ex illa incredibili copia dimanaret, deinde color coeruleus pro nigro subiret.

In locis autem ubi notae sanguinis extabant, rosiei coloris splendor eluxit.

Sequentibus deinde annis, eodem die idem semper eveniebat. Nec enim alio die (quod magnam admirationem commovebat) id in illa cruce cernabatur.

Fuit tamen aliquo tempore ejus rei, quae admirabilis omnibus videbatur, intermissio.

Anno autem 1561, cum Christiani in eodem loco, cum eadem pompa et celebritate, convenirent, eo die quo crux, dum sacrificium fieret, stillare solebat, et Sacerdos Evangelium inchoaret, (idem etiam admirandum videbatur quod nunquam prius quam evangelium legi coepisset ea crucis mutatio fieret) crux repente nigris maculis, splendidis tamen, infici incipiebat, donec tamen aliis atque aliis subeuntibus tota nigresceret; ita vero splendebat atque si fuisset oleo delibuta.

Tum instar roris guttae fluere coeperunt, quae paulatim grandiores effectae, totam crucem humore longissimo compleverunt.

Peregit Sacerdos cum multis lacrimis et crebro singultu sacrificium.

Deinde ascendit in altare, et linteis quibus in rebus sacris de more procurandis uti solebat, crucem extersit. Lintea maculis sanguineis tincta repertae sunt.

Civitatis praefectus et reliqua multitudo quae convenerat manus in coelum tendere, Christi nomen implorare, flagitionum veniam postulare et ad studium religionis ardentius excitari.

Crux autem postquam multo liquore fluxit, clarior splendere coepit et color sanguineus evidentius eluxit.

Hoc signum commovit praefectum urbis et primarium sacerdotem ut diligenter inquirerent quis esset qui in litteras illas interpretari posset.

Ajunt incolae in Narsingae regno esse Brachmanam, inter omnes Brachmanas litteris et eruditione praestantem, qui varias linguas tenebat. Hominem continuo accersunt et interrogant, an illas litteras nosset.

Respondit litteras esse priscas, quibus antiqui sapientes utebantur: negligentia vero hominum factum esse, ut earum cognitio interiret, quin etiam linguam qua erant descripti a paucis admodum teneri.

Admonent illi Brachmanam ut in altare ascendat. Restitit ille et nefarium esse dixit, altare in quo res divina fient, humanis pedibus conculcari. Invitus tamen subiit et litteras perlegit, quarum et vim eam essi dixit, ut una nota decem et quindecim et viginti litterarum fungeretur.

Sententia vero litterarum in summa haec erat: Thomam divinum virum, fuisse a Dei filio cujus erat discipulus in eas oras Sagani Regis temporis missum, ut Dei summi notitia gentes illas erudiret: ibique templum extruxisse et res mirabiles effecisse: atque tandem cum genibus flexis, ad crucem illam affixus orationem ad Deum funderet, fuisse hasta transfixum: crucem vero, ejusdem viri sanctissimi cruore tinctam, in memoriam virtutis illius sempiternam, relictam fuisse.

Haec erat sententia quae litteris continebatur.

Fecit autem majorem fidem, alius ejusdem sectae vir, aliunde accersitus, grandis admodum natu, sapientiae opinione praestans, qui litteras in eadem sententiam interpretatus est.

Hujus autem crucis exemplum, in eodem ligno ex quo templum aedificatum perhibent, insculptum, cum litteris publicis, multorum virorum testimonio consignatas, retineo: cujus fides tantis tunc argumentis explorata fuit, ut nemo possit de tam claris atque testatis viri divini monimentis ambigere."—

Hucusque Osorius, quae licet prolixiora, tamen haud incongrue videri possunt ad Apostolicas traditiones, tum de ecclesiarum erectione, tum etiam de cruce in ecclesia statuenda, tanti Apostoli exemplo, demonstrandas, paritérque firmandas.

ST. PANTENUS.

ST. PANTENUS.

I.
Historical Documents.

We read in the Roman Martyrology under the date of the 7th July.

— „At Alexandria, death of St Pantenus, an apostolic man of great learning, whose love for the Word of God was so great, that he went to preach the Gospel of Christ to the heathens of the remotest east. He returned to Alexandria where he died during the reign of Antonius Caracalla.“—

Eusebius writes in his Ecclesiastical history:

— „Pantenus... sent to preach the Gospel to the pagans of the east, went as far as India.“—

St. Jerome:[1] — „The fame of the wisdom and learning of Pantenus was so great, that he was called to India, by a deputation from that country and was sent there by Bishop Demetrius.

He found that St. Bartholomew, one of the twelve apostles of our Lord Jesus Christ, had already preached

1) De viris illustribus.

there the Gospel of St. Matthew, a copy of which he discovered, written in Hebrew characters, and brought it to Alexandria.“—

And in his letter to Magnus, St. Jerome writes:

— „ Pantenus . . . was sent to India, to preach the Gospel to the Brahmins and the philosophers of that country.“—

We read in the annals of Cardinal Baronius :

— „ Pantenus, a christian philosopher, went to India where he found the memory of the preaching of St. Bartholomew still fresh.“—

We see therefore, that we have not to deal here with a legend but with genuine history. Pantenus was not an obscure personality, but one of the greatest churchmen of his time.

II.
ST. PANTENUS IN INDIA.

There are however writers who deny the Apostolate of St. Pantenus in India.

Assemani is of the opinion that it was not India but rather Arabia Felix. Pagi thinks it was Nubia.

We answer with Cardinal Baronius, who seems to have foreseen the objection of his commentator, that Pantenus set out for the east, and the Roman martyrology says that he reached the furthest confines of the then known east: gentes qui in Orientis ultimis secessibus reconduntur.

Now Nubia is to the south of Egypt, and Arabia, though lying to the east, is rather on the nearest and not on the furthest confines of the east.

But the best specimen of that negative criticism, which demolishes and builds nothing instead, is to be found in the Bollandists.

The author of the Chapter on St. Pantenus, after adducing the testimonies of Eusebius and of St. Jerome which we have given above, concludes with the statement:

— „Non verebor ego tantisper opinari, illam hinc Indiam intelligi... quae est ipsa Aethiopia.“—

Eusebius writes: — „Ad Indorum regiones sese confert.“— And St. Jerome: — „In Indiam quoque rogatus.“— Against this evidence the above mentioned author says: Sed Ego dico, that he went to Ethiopia.

The Roman Martyrology states: — „Ad praedicandum Evangelium gentibus qui in Orientis Ultimis secessibus reconduntur.“— Sed Ego dico, that he went to the South.

St. Jerome writes: — „Missus est in Indiam ut Christum apud Brahmanes... praedicaret.“— Here Ego remains prudently silent, for it would be too much, even for him to say that the Brahmins are inhabitants of Abyssinia and Soudan and not of India.

Let us therefore be less presumptuous and vain and admit with Eusebius, St. Jerome and Baronius, that St. Pantenus was sent to India to preach to the Brahmins the Gospel of Christ.

III.
HIS LIFE.

St. Pantenus can be considered as the Founder of the school of Alexandria.

This school existed before his time, but it was only under his direction that it acquired its great celebrity, as one of the principal seats of Christian learning.

Pantenus was a Sicilian by birth. Being yet a pagan he had devoted himself to the study of rethorics and of the stoical philosophy.

Having become a Christian, he placed his great learning at the service of the Church.

Baptized at Alexandria, he retired to the desert of upper Egypt to lead the life of an anchoret.

So completely did he bury himself from the sight of the world, that, St. Clement succeeded in finding him only after a long search.

Till then, St. Clement of Alexandria was studying under various masters, but, having come in contact with St. Pantenus, he discovered in that Christian philosopher, such a depth of learning, so rich a treasure of divine

wisdom, that he no longer deemed it necessary to go to any other teacher, in order to reach the pinnacle of Christian philosophy.

St. Clement succeeded in convincing Pantenus, that it was his duty to place his great learning at the service of the Church.

Pantenus returned to Alexandria, and put himself at the disposal of the Patriarch Julian, who entrusted him with the interpretation of the Holy Scriptures at the school of that city.

The most illustrious of his Disciples were St. Clement and St. Alexander who became afterwards Bishop of Jerusalem.

Pantenus continued to shed great splendour on the school of Alexandria, but the fame that surrounded him, offended his humility, and he desired to retire entirely from the world.

IV.
THE CHRISTIANS OF ST. BARTHOLOMEW.

Now it happened that, in the year 185, some Indian Christians came to Alexandria.

One hundred and thirty five years had elapsed since the Apostle St. Bartholomew had left India, and 115 since the death of Bishop Apollonius, whom he had appointed his successor.

We know nothing of the vicissitudes through which the Church of Canara passed after the departure of St. Bartholomew. All that we can gather from tradition is, that Rajah Apollonius whom, before his departure the Apostle had consecrated Bishop, governed the Church for twenty years and, at his death in the year 70, left the christian community in a flourishing and well organized condition.

During the century that followed, it seems, that the church of that country had fallen into decadence, and it was for that reason, that the christians sent a deputation to the Patriarch Demetrius of Alexandria, to which patriarchate southern India belonged, with the request of sending them Missionaries. It was in the year 185.

There were in those days several holy men, they called them Evangelists, who left the world for the purpose of preaching the Catholic Faith to the heathens.

Pantenus, desiring to follow their example, offered himself to the Patriarch Demetrius for the Mission of India.

The Patriarch who had heard the Brahmins spoken off as learned men and philosophers, thought he could make no better choice, and willingly gave to Pantenus the faculty of preaching to them the Faith of Jesus Christ.

Was St. Pantenus, as some believe, ordained Priest or consecrated Bishop?

The early writers are silent on that point: Eusebius and St. Jerome give him only the name of a philosopher. The Roman Martyrology calls him a Confessor, no mention is made of his having received holy orders. Hence, it is safer to suppose that he remained a layman.

185

V.

HIS APOSTOLATE.

St. Pantenus set out for India about the year 185, in company of a priest called Heraclius, and probably of some other priests.

All that we know of his sojourn in India is that he went to that part of the great peninsula, where the Apostle St. Bartholomew had preached the Gospel, and established the Catholic Church; and that he still found among the Christians a lively recollection of the preaching of the Holy Apostle.

The rest is easily guessed. His special mission was the conversion of the Brahmins. A great philosopher himself, he expected to find among them men of his own stamp.

Having come in contact with them, he saw their gross ignorance, their knavery and their superstition, he got discouraged, and at the end of a few years, he returned to Alexandria, leaving behind him the priest Heraclius and the other missionaries who, addressing themselves to the poor and the simple, had worked with better success.

St. Pantenus brought to Alexandria a copy of the

Gospel of St. Matthew, written in Hebrew characters, which had been left in India by the Apostle St. Bartholomew.

We know, that the Holy Apostle had translated the Gospel of St. Matthew into the vernacular of the country, but there is nothing surprising in his having left there a Hebrew copy.

As we have related in our book on St. Thomas, the Agents of the Roman commercial establishments or Emporia in India were mostly Syrians or Alexandrian Jews, and small colonies of them had settled in the harbour towns.

It was then for those of them that he had converted to the Catholic Faith, that the Apostle had left this Hebrew copy of the Gospel.

At the time when St. Pantenus visited these countries, Roman trade with India was on its decline, the smaller Emporia had been abandoned, and the Jewish commercial agents had perhaps already left Kallyanpur and Mangalore, and the book having passed into the hands of Indians, for whom it was of no use whatever, as they did not understand Hebrew, it would not have been difficult for St. Pantenus to obtain from them that relic of the Apostle.

After his return from India, St. Pantenus led a retired life. He no longer taught in public, but he preached to the people and wrote commentaries on the Holy Scriptures.

He however always evinced a great interest in the school of Alexandria, and with all his influence, assisted Origenes, the disciple of his own disciple Clement, who then held the chair which he himself had filled, before his journey to India.

We do not know the precise date of his death. It took however place in the reign of Emperor Antonius Caracalla, hence between 211 and 217.

The Church celebrates his feast on the seventh day of July.

VI.
THE NESTORIAN HERESY.

We have no precise information of what befell the Church founded in India by the Apostle St. Bartholomew after the visit of St. Pantenus. We have only some vague traditions to guide us.

There is a legend that John Bishop of Persia and great India, who took part in the Council of Nicea in 325 resided at Kallyanpur, and promulgated there the decrees of the Council.

But it seems more probable that he represented at the Council the Bishops of eastern Persia and of India, and was entrusted by the Council with the promulgation of its decrees in these countries.

Another tradition states that St. Athanasius consecrated two Bishops for India: St. Frumentius for Malabar, and another, whose name is not given, for Kallyanpur.

While the Churches of Sind fell more and more under the influence of Seleucia (Ctesiphon) the Church of Canara founded by St. Bartholomew, and that of Malabar established by St. Thomas, maintained themselves in communion with Alexandria.

With the fall of the Roman Empire, the last traces of western influence in the east disappeared, and all the Churches of India fell under the influence of Persia.

The practice of raising Indians to the priesthood was discontinued; Priests and Bishops were sent from Mesopotamia and Persia, and as they were infested with the Nestorian heresy, they imported it to India and the christians of India, were thus cheated by them, and without even feeling the transition, had become Nestorians.

On the testimony of the Nestorian monk Cosmas called Indicopleustes there was still in 535 a Nestorian Bishop at Kallyanpur, but, a century later these countries were entirely abandoned, and the christians, left without priests, underwent the lot of all the Nestorian churches of India and China: They relapsed into heathenism or became Mahomedans. And thus disappeared the apostolic churches of Sind and Canara.

Alone the church of Malabar remained: These Nestorian Bishops and priests were coming to India only to make money. They sold the priesthood to the Indians, and charged exorbitant fees even for baptism, so that the children of the poor were not baptized.

Sind and Canara were poor countries, where they would not easily raise money, so they ceased to go there.

The Malabar Coast, comparatively rich, presented them a good field of sordid gain and they continued to send there Bishops and priests.

Thus God used even the greed of these heretics, in order to save from utter destruction this part of the Apostolic Church of India.

The church of St. Bartholomew after one thousand years interruption returned to life, and to-day, these very Brahmins, who had resisted to the preaching of St. Pantenus, form one of the most flourishing, and most faithful Catholic Communities in India.

ST. FRUMENTIUS.

HISTORICAL DOCUMENTS.

193

ST. FRUMENTIUS.

I.

The two Frumentii.

We read in the Roman Martyrology under the date of the 27 October:

— „Apud Indos S. Frumentii Episcopi, qui ibi primum captivus, deinde Episcopus a S. Athanasio, consecratus, Evangelium in ea provincia praedicavit."—

The demolishers of christian tradition have not spared St. Frumentius.

Their tactics are to affirm, without giving any proof in support of their affirmation, that St. Frumentius of Tyrus or Cana, the Apostle of Malabar, consecrated by St. Athanasius in the year 327, and another Frumentius, whom St. Athanasius consecrated about ten years later Bishop of Axum in Abyssinia, who is spoken as: confessione clarus, but whose name has not been inserted in the Roman Martyrology, and who consequently is not recognized as a Saint by the Universal Church, are one and the same person.

Thus these critics implicitly deny the very existence of the Indian St. Frumentius, and applying all that history says about him to the Abyssinian Frumentius who, having never been in India, all what is said about the first, they maintain is a mere fable which deserves no consideration whatever.

The Roman Martyrology however, knew well how to distinguish India from Ethiopia. We have a striking proof of it; On the very same day 27 of October, enumerating the Saints whose feast is celebrated, we read:

Apud Indos S. Frumentii Episcopi etc... And immediately next to it: In Aethiopia Sancti Elesbaan Regis... Thus making a clear distinction between India and Abyssinia.

Besides, in the case of our St. Frumentius, we have not to deal with a simple tradition or legend, but with genuine, authentic history, based on the testimony of an authorised witness. For all that Rufinus wrote about St. Frumentius, he had it from Aedesius, the Saint's younger brother, who lived with him in India for more than twenty years:

— „Quae nos ita gesta, non opinione vulgi sed ipso Aedesio, Tyri praesbytero post modum facto, qui Frumenti comes prius fuerat, referendo cognovimus."—

Hence, it was Edesius himself, who narrated to Rufinus the story of his sojourn in India with his brother Frumentius.

We have moreover the testimony of Socrates, Sozomenus and Theodoretus.

Theodoretus expressly says, that St. Frumentius, consecrated Bishop by St. Athanasius, did not hesitate to cross again the immense Ocean in order to preach the Gospel to that heathen people.

From that statement we gather two things:

1. That St. Frumentius did cross the immense Ocean.

Now, at that time the road from Alexandria to Axum was by land, and even if he had gone by sea, along the coast of Africa, Thedoretus would certainly not have called the Red Sea: an immense Ocean.

2. He did not hesitate to cross it again. That means that he had already crossed it before.

The chief authority however, will always be Rufinus, who wrote what he had heard from Edesius, who had spent over twenty years with his brother Frumentius in India.

What do the demolishers of Christian tradition have to say against that.

Pagi answers, that Rufinus did not understand well what Edesius was saying: Rufinus Aedesium perpere intellexit.

The Bollandist who wrote the article on St. Frumentius, thinks that Rufinus had probably lost his memory: Rufinus scilicet, qui annos triginta circa in Asia versatus est, et Tyri Aedesium, fratrem S. Frumentii allocutus, non multo post annum 400, quandum historiam ecclesiasticam in Italia concinabat, narrationem quam ab Aedesio perceperat, non neglexit, quamvis verum dumtaxat paucorum accurate meminisse videatur.

Finally, as a last argument, Pagi, who in the very Chapter shows a rather remarkable inaccuracy in his knowledge of ancient Geography, concludes, that Rufinus knew nothing of Geography.

Now, when writers of the repute of Pagi and the Bollandists can find no better arguments to support their thesis, we can set it aside without scruples and follow the opinion of Cardinal Baronius, who, commenting the Roman Martyrology, after having mentioned the passage which we have given above: Apud Indos, St. Frumentii Episcopi, qui primum captivus, deinde a S. Athanasio Episcopus ordinatus, Evangelium in ea provincia propagavit. Adds the following note:

Vixit iisdem temporibus alius Frumentius, Episcopus

Auxumeos in Aegypto, ordinatus a S. Athanasio, confessione clarus; multa enim passus est ab Arianis, ob tuendam Catholicam fidem; in quem data Epistola tyrani extat apud S. Athanasium in apologia ad Constantinum.

The reference here is to a letter from the Emperor Constantius to the princes of Abyssinia dated 356 in which he commands them to send Bishop Frumentius to Alexandria, to make his profession of Faith before the Arian Bishop of that town.

And Pagi in his commentary after citing this passage from Baronius, makes the following admission:

Hanc sententiam Baronius, neque hoc anno quo Frumentii Apostoli Indiarum ab Athanasio ordinati, neque anno 356 ubi Frumentii Episcopii Auximiatarum mentionem facit, retractavit.

We have to deal here only with St. Frumentius, the Apostle of Malabar, who revived in that country the work of the Apostle St. Thomas, and re-established the Church of Christ on a solid and permanent basis.

II.

METRODORUS.

The transfer of the seat of the Roman Emperors to Constantinople, had revived in that portion of the Empire the ancient traditions of the Greek.

But long before the Byzantine scholars, following the example of the philosophers of ancient Greece, began to undertake voyages, visiting distant countries, in order to study the customs of foreign nations and profit by their learning.

A philosopher called Metrodorus, a Persian by birth, but a resident of Constantinople, undertook a journey to the East.

Rufinus says that he visited Ulteriorem Indiam, and Cedrenus adds: Sub pretextu philosophandi, se ad Brachmanes contulit.

One of the Indian Rajahs entrusted him with a letter to the Emperor and with many precious stones, which he was sending as a gift to the Roman monarch. But on his return journey when crossing Persia, Metrodorus was plundered by a band of robbers and thus lost the stones the Rajah was sending to the Emperor.

This journey of the Byzantine scholar has an important bearing on our history, in as much as it determines clearly in which country St. Frumentius exercised his Apostolate: for it was in the country visited by Metrodorus, that the Saint had passed his youth, and returned as a Bishop.

The critics pretend that it was Abyssinia, their favourite Ethiopia.

Four points have to be considered in the voyage of Metrodorus.

1.—He went to India and reached even as far as Ulteriorem Indiam.

2.—He went there to study the philosophy of the Brahmins and sojourned amongst them.

3.—He carried precious stones from that country.

4.—He crossed Persia on his return journey to Constantinople.

Now, 1.—Even the above said critics themselves do not go so far as to confound Abyssinia with India Ulterior.

2.—There are no Brahmins in Abyssinia, and that is a conclusive argument.

3.—Abyssinia does not produce precious stones, which, at that epoch were imported to Europe from India.

4. One does not cross Persia on the way from Abyssinia to Constantinople: another conclusive argument.

Thus, the voyage of Metrodorus fixes clearly India as the country where St. Frumentius reorganized the Church of Christ.

THE HISTORY AND THE LEGEND.

ST. FRUMENTIUS.

I.

The example of Metrodorus induced another philosopher Metropius, a Christian, native of Tyrus, to visit India for a similar motive: simili ex causa, sub pretextu philosophandi cum Brahmanis.

He took with him two boys, duos puerulos, as Rufinus has it, his nephews, whom he was teaching rhetorics, and whose education he did not wish interrupted, on account of his long absence.

The elder of the two lads was called Frumentius, and his younger brother Aedesius. They were natives of Cana, a small town seven miles to the south-east of Tyrus.

What was the age of the two boys? They must have been very young, for Rufinus writing at the dictation of Aedesius himself calls them: puerulos. They would nevertheless have been old enough to study rhetorics, and strong enough to undergo the strain of such a long voyage.

Little did the boys imagine, when they were boarding joyfully the ship, for what a long time they were leaving their native shores, and that the elder would pass all his life in that far away land, towards which they were sailing.

2.

The philosopher Metropius, having satisfied his curiosity, and learned by experience what the philosophy of the Brahmins was in reality, resolved to return to Syria.

Rounding Cape Comorin, they were sailing to the north, along the south-western coast of India.

It was dangerous sailing, on account of the pirates that invested the coasts of Malabar.

Plinius says, that at his time these pirates had their headquarters in a group of small Islands called Nitrias. And many centuries later, at the time of the Portuguese, they were still the terror of the Navigators.

3.

On account of these pirates, all the Roman ships that were sailing to Cranganur (they called it Musiris) were carrying on board a company of soldiers.

The Captain of the vessel on which Metropius sailed had neglected to take this precaution.

They cast anchor in a bay on the Malabar coast, to take in water and provisions, when they were attacked by a band of pirates.

Metropius and all his companions were killed, the ship plundered and set on fire.

4.

The two boys had gone ashore to walk in the woods that bordered the sea, when the pirates laden with booty, and covered with the blood of their victims were returning to their lair, which was a neighbouring village.

They found the lads seated at the foot of a tree, quietly learning their lesson. They had heard nothing and had no suspicion of the misfortune that had befallen them.

The pirates did not kill the boys, for young white slaves were much valued at that time in India, and they could sell them at a very high price.

5.

It was the country that to-day comprises the two Indian States of Travancore and Cochin, which was known at that time as the Kingdom of Chera or of Keralam.

Cheraman Perumal was not a name, but rather the title given to the Kings of that country. He was called the Perumal of Chera, just as we say to-day the Sultan of Turkey or the Shah of Persia. Perumal means illustrious.

This title was particularly given to the Kings of the dynasty who ruled the Kingdom of Chera from the year 216 to 428.

Three centuries had not yet elapsed since the Apostle St. Thomas had borne to that country the light of

the Catholic Faith. He had left religion flourishing, he had built churches, ordained priests and consecrated Bishops. He had converted a large number of pagans, and baptized the King Andrew Kerala Perumal.

6.

But the Catholic dynasty had become extinct, and the heathen Rajahs who ascended the throne, had began to persecute the Christians.

They had since a long time no Bishop, the priests were dying out: many families relapsed into idolatry, and even those who remained christians, were addicted to all manner of pagan practices and superstitions.

Religion had declined, and was in a great danger of becoming entirely extinct.

At the time we speak of, there were still christians of St. Thomas scattered in many villages, but among them there were only 64 families of higher social standing, who had remained faithful to Christ. And they were a flock without a shepherd.

— „St. Thomas went to Heaven and after that
The faithful were without a shepherd,
And Religion began to decline.“—[1]

7.

The pirates brought the two boys to Maliankara,

1) An old wedding song. See St. Thomas Chap. IX.

which we now call Cranganur, and sold them as slaves to the Rajah, who took them into his personal service.

The Rajah learned to love the two sweet Syrian lads, and allowed them to practise freely the Catholic Religion.

There was yet probably at Maliankara some old priest, who took care of their spiritual welfare.

Slaves at the Court of a heathen King, surrounded with all kind of temptations, they yet preserved their innocence. They were pious and modest, and faithful to the good King, their master, who had befriended them in their bereavement, and had for them a paternal affection.

8.

Now, the Indians, accustomed as they were, to their own soft sounding language, could easily pronounce the name of Edesi, but not the harsh, tongue-breaking name of the elder brother Frumentius, so the Rajah was calling him Thoma.

The lads grew up: Frumentius or Thoma was the more intelligent of the two, and his premature wisdom struck all whom he approached. The Rajah made him his Secretary and, later on, entrusted him with the administration of the finances of the State. To Aedesius he gave the management of his household, and all the Court loved and esteemed the two christian youths.

The Rajah died, and, on his death bed, he gave them back their liberty.

9.

The heir to the throne was an infant called Iravi Varma, and the late Rajah had appointed the Queen mother Regent of the Kingdom during his minority.

After the burial of their benefactor, Frumentius and Aedesius wished to return to Syria, but the Rani who knew none in the Kingdom, so able and so faithful as they, begged them to remain, and to help her in the Government of the State, till the little Rajah attained his majority.

She was especially set upon retaining Frumentius, of whose prudence and wisdom in the administration of affairs of State she was well aware; and the brothers accordingly consented to remain.

10.

Frumentius, or as they called him from the place of his birth, Canai Thoma or Thomas of Cana was appointed Devan, that is to say Prime-minister, which office placed into his hands the entire Government of the kingdom.

He then began actively to organize the Christians.

With the assistance of some Syrian merchants, whom they called Romans in Malabar, he sought out the remnants of St. Thomas' Christians, who were scattered in the villages, gave them land and money for building small churches, encouraged them to meet every Sunday, and pray in common, roused their fervour, and set to all the

example of his piety, his fervour, and his great charity to the poor and the unfortunate.

He governed the Kingdom with justice and moderation, and all, heathens and Christians, loved him sincerely.

11.

In a few years he had reorganized the remnants of St. Thomas' Christians and infused into them a new life.

But he could do no more: For a long time there had been no Bishop and, if there were still some old priests remaining, which seems doubtful, their number was certainly inadequate for providing to the spiritual wants of the Christians, whom St. Frumentius had drawn out of the torpor into which they had sink. And without priests, he could not make religion flourish again.

12.

The young Rajah Iravi Varma had come to age and was solemnly installed on the Throne of the Perumals of Chera.

St. Frumentius gave him an account of his government, and then, he and his brother determined to return to Syria, which they had left so long ago, to see their relatives who were still left at Tyrus and at Cana.

The young Rajah and his mother begged them to stay and help them in the government of the State, and

the people were sore to see that the good Devan Canai Thoma, whom they loved, was leaving them.

But Frumentius had specially in view the Christians of St. Thomas, he wanted to bring them help, to see restored to her ancient splendour this Apostolic Church, which was threatened with extinction. And the brothers left India.

13.

At that time the Church founded by the Apostle St. Thomas in the north of India, in Sind, was flourishing. It was governed by more than one Bishop. Were they natives of the place, or did they come from Mesopotamia, is not known, but there was a numerous native clergy, mostly monks and anchorets, for monastical and eremitical life had been introduced thither and was making great progress. All that, notwithstanding the cruel persecution of Rajah Abbener. In fact, as we shall see in another place, this very persecution was the cause of a greater development of the Catholic Church.

But Malabar was far away from Sind, and it seems even, that at that time they had no communication whatever with Sind, and the Christians of St. Thomas had been abandoned. The Priests died out, there were no Bishops to ordain new ones, the people were left without Pastors, and Christianity was on the point of becoming altogether a thing of the past.

14.

But in the midst of these trials, God did not abandon his children of Malabar. He had sent them a Saviour, a tender boy, who had now come to man's age.

We have seen above, how St. Frumentius, on becoming Devan or Prime minister of Chera, and virtually regent of the kingdom, busied himself actively with the task of organizing the Christians, and seeking with the help of some Catholic Syrian merchants, (Romans, as they were called) to find out those who were scattered in the villages, bringing back many who had relapsed into heathenism, building churches, in one word, reviving the faith in the Kingdom.

15.

But they had no priests. Malabar, as said above had for a long time no communication with Sind and with Mesopotamia. All the trade of the country being now with Alexandria.

Ships came no more from the Persian Gulf, they sailed from Suez. The trading routes had been altered, and now Alexandria formed the sole point of contact, between Malabar and the Roman Empire. In fact southern India belonged at that time to the Patriarchate of Alexandria.

16.

It was therefore to Alexandria, that St. Frumentius resolved to go for help.

When they landed at that town, Aedesius transborded on a ship sailing for Tyrus, and St. Frumentius notwithstanding his great longing to revisit his country and Cana his native place, remained at Alexandria.

When taking leave of his brother, he said: — „The work of God has to be done before everything else, and I must remain here, to make known to the Patriarch the state of Malabar." —

But the Patriarch Alexander was old and infirm and Frumentius had to wait.

17.

The old Patriarch died, and in December 326 the great St. Athanasius was elected in his place.

At the beginning of the following year St. Athanasius assembled a Council and bade Frumentius to expound the condition of the Christians of St. Thomas.

Frumentius with all the eloquence, given him by his Faith and zeal for Religion, laid open the sad state to which the Christians of St. Thomas were reduced, deprived as they were of priests and Sacraments.

Speaking of those among whom he had lived for so many years with his brother Aedesius, he told the Fathers

of the Council, how these Christians were still numerous, and how he had worked to gather them together, and to rekindle the flame of their faith.

He beseeched St. Athanasius to send them a Bishop and priests, and presented him a petition from these Christians in which they write:

> — „Do not forsake us oh! Father we have no one to help us:
> No town, no language, no beauty in our vestments.
> Send us help here where we are."—[1]

All the Fathers of the Council were deeply moved and a Bishop said to Frumentius:

— „One of you two brothers will have to go again to India:

> — „The Patriarch and the Rabbans heard him with great sorrow,
> And asked: Who shall go to bring help to these Christians?
> And one of the Bishops exclaimed:
> One of you two brothers must go to Malabar."—[2]

Then St. Athanasius arose and taking by the hand St. Frumentius, he said:

1) Old wedding song. 2) Old wedding song.

— „And whom could we find, more worthy than thou, who art full of the spirit of God, to undertake this holy work.“—

18.

St. Frumentius was ordained priest and consecrated Bishop by St. Athanasius, and he started for his mission :

— „Behold the prince who shines like the dance of the peacocks.
Him who shines like the purest gold;
Whose voice resembles that of Chinese trumpets,
And who is full of zeal for Religion.
He wants to go to Malabar, and reign there over the Christians.
The Patriarch told him to go
And gave him power to rule over the Church.
He conducted him to the ship, with honor and Royal Trumpets.
The Prince received the Holy Book
From the hands of the Patriarch,
And started on the route of St. Thomas.“—[1)]

19.

But the Church of Alexandria, torn at that time by the Arian heresy, could not spare priests for Malabar, and

1) Wedding song.

St. Athanasius advised St. Frumentius, to go and find some in Syria.

He accordingly embarked for Tyrus and revisited Cana the place of his birth.

How long he remained in his native country, we know not, but, considering his great zeal, it may be permitted to presume, that he only stayed long enough to organize his apostolic expedition.

20.

St. Frumentius sailed from Tyrus, taking with him a Bishop, Mar Joseph, who had some years before resigned the See of Orfa;[1] four priests and several deacons, whom he proposed to ordain priests in India, after they had learned the language of the country.

He took, as was the custom, a number of soldiers, in case they had to fight with the pirates who infested the coasts of Malabar.

Some merchants also joined the party: they were going to establish themselves for trading in the towns of Malabar, and took with them their wives and children. Finally there were the servants and a number of poor emigrants with their families, who hoped to find in distant India, under the protection of St. Frumentius, easier means of livelihood than in their overpopulated Syria.

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1 Orfa or Urha the Syrian name for Edessa.

21.

They numbered 400 souls in all, men, women and children. It was a small Catholic Colony, that left Tyrus for Malabar. They embarked on board of three vessels which set sail together: The Bishop of Tyrus took leave of them on the landing place:

— „Go in peace, Oh! my children, and the Bishop blessed them.
They gathered dresses, necklets, beads, headcovers
Chains, bangles, beautiful crosses and other useful things.[1]
The crowd followed them holding over them umbrellas,
And they came to the beach to embark on their ships.
Friends and relatives were embracing them,
Their faces were wet with tears:
There is no help but in God.
Will we ever see our children again, when they go to distant India?
Remember always and never forget us.
Keep always in your mind the ten and the seven.[2]
And never change your race and your faith.
Seventy two families assembled to embark on the ships,

1) For trading purposes. 2) The ten Commandments and seven Sacraments.

The Bishops, the priests and the clerics were
also with them.
They were four hundred souls including men
and women.
With the blessing of the Bishop the ships sailed
through the sea.
People stand on the shore shedding tears."—[1]

22.

On landing in Alexandria, St. Frumentius took leave of St. Athanasius, who blessed the priests and the deacons, and gave wise advises to the Bishops. Then they proceeded by land to Suez.

From Suez to India the voyage was long. Under the best circumstances, with favourable winds, it took at that time forty days. It seems that the voyage was not very happy:

— „By the grace of God the ships sailed
together.
By the command of Holy Trinity
St. Thomas arrived at Mailepuram:
We with difficulty reached Cranganur."—[2]

23.

At last they sighted land: a flat coast covered with palm trees:

1) Wedding song. 2) Wedding song.

— „Is Cochin more desirable than Rome?
They all embarked the ships together
And sailed towards Malabar
And landed near Cranganur:
Seeing the harbour of Cochin
They fired twice seven and four.
And ascending the flag post
The soldiers shouted aloud.
All are tired."—[1]

They entered the great lagoon of Cochin and cast anchor.

24.

They announced to the Rajah the arrival of the vessels and he was overjoyed when he heard that Thomas of Cana, as St. Frumentius was called in Malabar, was on board, for he sincerely loved his former guardian.

And the people did greatly rejoice at his coming.

When the ships reached Cranganur there was a great reception:

The Perunal Iravi Varma had sent to Cochin his nephew and two Rajahs, who were his vassals, to greet Thomas of Cana, and when the ships arrived at Cranganur he went himself with a great retinue to meet him, and conducted him to his palace:

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1) Wedding Song.

— „Here comes the Royal Palanquin,
Over which is placed a banner.
In the Palanquin sits Rajah Varma[1]
Followed by the Rajah of Champacasherry
And the Rajah of Vettathu.
Mar Joseph of Orfa receives them.
Four priests stand behind him, and clerics and soldiers,
Then comes Thomas of Cana.

And when next morning we landed,
We were welcomed and borne in Palanquins.
So we came to the fort in great pomp.
The Perumal was on the landing place:
Lamps by day, carpets and Royal Trumpets.
We came to settle in Malabar,
Desirous to see our children happy.
By the Grace of our Mother Mary.
They spoke to the King of the solar race
And told him all things true.
They got good houses and land and slaves,
And many blessings.

And when Thomas entered the throne-hall,
The King was very pleased to see him.
When he was told that we had come

1) The nephew of the King.

To revive the faith of St. Thomas,
He made us a gift of land.
Carpenters built a church and a town,
And we lived there rejoicing and happy."—[1])

Thus St. Frumentius, who, many years ago had entered Cranganur as a slave boy, brought to be sold in the market, was now met by the King and the Princes, at the sound of Royal Trumpets, white cloth spread in the street, and lamps by day.

25.

Iravi Varma the Perumal of Chera, was much affected when he embraced the friend of his childhood, and lavished on him marks of sincere love.

He allowed him to preach the Holy Gospel throughout his Kingdom. He assigned lodgings to all the Syrians who had come with him, and gave him 244, other say 1320, colas of land in the town of Cranganur to build a Church and houses.

St. Frumentius built a Church which he dedicated to the Holy Apostle St. Thomas. He built a quarter for the Christians, which he called Mahadevarpatnam, the town of the great God, which was the name given by the Apostle St. Thomas to the whole city of Cranganur.

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1) Wedding songs.

26.

St. Frumentius began his Apostolic work.

Rufinus closes his narrative with saying: He returned as a Bishop to India, and it is said that God bestowed on him so much grace, that he worked miracles like the Apostles, and converted a countless number of heathens.

27.

He began with announcing his return throughout all the Kingdom, inviting the Christians to come to him:

— „When Thomas of Cana came to Mahadevar,
He sent word to all quarters
Where the Christians of St. Thomas lived in misery and trouble.
They came to Cranganur; and many were baptized,
Changed their life and received blessing;
And since then enjoyed happiness."—[1)]

The Christians of Parur were the first to arrive. Then the principal families of Quilon hastened to render him homage. They came to him from every village. And St. Frumentius went about the country, visiting everywhere the faithful.

He baptized a large number of those who, though born from Christian parents, had not received baptism.

1) Wedding song.

28.

He thus set himself to organize the Church: dividing Malabar in two parts, he placed the northern part under the care of Bishop Joseph of Orfa, assigning him for residence Angamali. He himself resided at Cranganur and visited Quilon.

On the death of Bishop Joseph he governed both dioceses, until a few years later St. Athanasius sent him two auxiliary Bishops.

St. Frumentius introduced everywhere the Syriac Liturgy. He corrected the architectonical style of the Churches for, up to that time, they had been built on the model of the heathen temples.

In the midst of these engrossing cares, he did not neglect the conversion of the heathens, and baptized many, and these as well as the old Christians regarded him as their father, while the Rajah recognized him as the chief of all the Christians of his Kingdom.

He infused a new life into that Church founded by the Apostle St. Thomas.

29.

The friendship which the Rajah was showing to St. Frumentius inspired jealousy, and he had many enemies at the Court.

The high cast Indians used for their meals, instead of plates, rounds neatly cut out of a plantain leaf. Not because they could not supply themselves with crockery and even with silver plate, but they had a feeling of repugnance to take their food off a vessel in which another had eaten, or which had been washed by a servant.

St. Frumentius was often invited to the table of the Rajah, and they had always placed before him a double round of plantain leaf, one over the other, a thing which was done only for princes of royal blood.

One day, that he had been invited to the Royal table, a jealous courtier managed to have a single leaf placed before him, in order to humble him.

The Rajah noticed it, but said nothing, wishing to see what the Bishop would do.

St. Frumentius, without a word, folded the leaf in two, and ate his rice on it.

30.

Seven years had elapsed since St. Frumentius worked in Malabar. The Christians of St. Thomas were now full of faith, and organized in strong communities.

The Rajah loved him even more and more, and bestowed on him great privileges. Tradition says that they were seventy:

— ,, He gave him privileges of eighteen sorts:
Of tom-toms, horns, trumpets and peacock fans,
Spreading cloth, golden crown and other ornaments.
He gave him also the great privilege of lighting lamps by day time,
Spreading carpets, the seven kinds of royal musical instruments,
Three kinds of vocal acclamations,
And many other beautiful things.
All these were given by the King's pleasure,
Written on copper plates.
To be enjoyed so long as the sun and the moon would last."—[1]

A manuscript dated 1604 preserved in the British Museum, mentions yet other privileges: The use of sandals, the right to travel on the back of an elephant, to be carried on a palanquin; that at the wedding of Christians of high rank, the women should whistle with two fingers in the mouth, as the royal women do, exemption of certain taxes etc.

There were two documents, engraved, according to the custom on copper plates: One contained privileges granted to the Christians, who were placed on equal rank with the highest castes of the Kingdom. It was signed by several dignitaries as witnesses. The other bore the

1) Wedding song.

personal privileges bestowed on Thomas of Cana, and the sun, the earth and the moon were named as witnesses.

31.

— „The Rajah who enjoyed great prosperity, went hunting one day in a forest which he had reserved for himself. He had invited Thomas of Cana to come with him, and Thomas approached him in a propitious hour.

The Rajah having consulted his Astrologer said to Thomas:

— „Dost thou want a place in this forest to build a Christian village?"—

And Thomas answered: — "Cheraman Perumal, I want the whole forest."—

And the Rajah gave it to him. He ordered it to be cleared at his own expense, and, on a propitious day, at a propitious hour, he signed the deed of gift.

Thomas began with building a Church, of which the Rajah laid the foundation stone. He built a village of 62 houses, and settled in them so many families, giving to each a field and a garden. And he consecrated the Church.[1]

32.

The number of Christians in Cranganur had increased to such an extent, that the Church of St. Thomas was no

1) Old legend.

longer sufficient, and St. Frumentius built two other Churches, one dedicated to the Blessed Virgin Mary, the other to the Martyr St. Cyriacus.

33.

Since the death of Bishop Joseph, St. Frumentius had administered both the dioceses of Cranganur and Angamaly. He had appointed an Indian Priest Archdeacon, to help him as Vicar General.

But as the number of Christians was rapidly increasing, he applied to St. Athanasius, who sent him two auxiliary Bishops: He appointed one to Angamaly, the other to Quilon. He himself remained at Cranganur.

St. Frumentius left nothing undone, whereby he could extend the Kingdom of God. His zeal knew no bounds, and the fold of Christ increased every day.

34.

He was greatly devoted to the Pope, and took advantage of the numerous opportunities presented by pilgrims going to Jerusalem, to send to the Sovereign Pontiff gifts of pepper and other Indian spices, which at that time were very rare in Europe. The pilgrims passing through Alexandria, would hand them over to St. Athanasius, who forwarded them to Rome,

35.

St. Frumentius had greatly at heart the temporal welfare of his Christians: he protected agriculture, and, according to tradition, made the tapping of palms and sugar industry an important concern.

A Rajah of the North whose name was Krishna Rao, declared war on King Iravi Varma and invaded the Kingdom of Chera. Frumentius, with his Christians repulsed the enemy and inflicted on him a heavy defeat.

36.

Cheraman Perumal Iravi Varma, though brought up from his infancy under the influence of St. Frumentius, remained nevertheless obstinate in his idolatry.

But the grace of God was working in his soul, and the Saint never ceased to pray God for him, and often spoke with him of Religion.

At last, the Rajah yielded. He received Baptism, made a pilgrimage to Jerusalem, and died shortly after his return to India, in the year 348.

37.

How long did St. Frumentius survive his former pupil, we do not know. We are likewise ignorant of the place of his burial.

But to this day, after a lapse of sixteen centuries, the memory of Thomas of Cana remains still fresh in the country that he evangelized.

St. Frumentius found the Church established by St. Thomas well nigh extinguished: he restored it to life, and rebuilt it on solid foundations, and he can rightly be considered, as the second Apostle of Malabar.[1)]

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1) See in the Appendix, the Article on Thomas of Cana.

ADDITIONS.

THE TEXT OF RUFINUS.

In ea divisione orbis terrae, quae ad praedicandum verbum Dei, sorte per Apostolus celebrata est, cum aliae aliis provinciae obvenissent, Thomae Parthia, Matthaeo Aethiopia eique adjacens Citerior India Bartholomaeo dicitur sorte decreta.

Inter quam Parthiamque media, sed longo itinere tractu, India Ulterior jacet, multis variisque linguis et gentibus habitata: quam velut longe remotam, nullus apostolicae praedicationis vomere impresserat: quae tamen, temporibus Constantini tali quidem ex causa semina fidei prima suscepit.

Metrodorus quidam Philosophus, inspiciendorum locorum et orbis perscrutandi gratia, ulteriorem dicitur Indiam penetrasse.

Cujus exemplo etiam invitatus, Metropius quidam Tyrius philosophus, simili ex causa adire Indiam voluit, habens secum duos puerulos, quos liberalibus litteris, utpote propinquos instituebat; quorum unus qui erat junior Aedesius, alter Frumentius vocabatur.

Igitur pervisis et in notitiam captis, his quibus animus pascebatur, cum philosophus redire coepisset, aquae vel ceteriorum necessariorum sumendi causa ad portum quemdam navis qua vehebatur applicuit.

Moris est inibi barbarorum, ut si quando foedus cum Romanis turbatum vicinae nuntiaverint gentes, omnes qui apud eos ex Romanis inventi fuerint, jugulentur.

Invaditur navis philosophi, cuncti cum ipso pariter perimuntur.

Pueruli reperti sub arbore meditantes, et lectiones suas parantes, barbarorum miseratione servati, ducuntur ad Regem.

Horum ille alterum, id est Aedesium sibi pincernam fecit; Frumentio vero, quam quasi perspicacem deprehenderat et prudentem, rationes suas scriniaque commisit, ex quo et in honore magno apud Regem habiti sunt et in amore.

At vero moriens Rex, uxorem cum parvulo filio, regni dereliquit haeredem; adolescentibus autem quid vellent agendi liberam dedit facultatem.

Quos tamen regina suppliciter exorat, tanquam quae nihil haberet in toto regno fidelius, ut secum usque adolesceret filius regendi regni sollicitudinem partirentur, et praecipue Frumentium, cujus prudentia ad moderandum sufficeret regnum, nam alius fidem puram et sobriam mentem simpliciter exhibebat.

Itaque dum agerent et regni gubernacula Frumentius haberet in manibus, Deo mentem ejus et animos instigante, requirere felicitus coepit, si qui inter negotiatores Romanos Christiani essent, et ipsis potestatem maximam dare, ac monere ut conventicula per loca singula facerent, atque Romano ritu, orationis causa confluerent.

Sed et ipse multo magis eadem facere, et ita caeteros cohortare, favore et beneficiis invitare, praestare quidquid opportunum fuisse, loca aedificiis aliaque necessaria praebere, et omnino gestire ut Christianorum ibi semen resurgeret.

Sed cum regius puer adolevisset, qui procurationem regni gerebant, expletis omnibus et ex fide traditis, multum licet detinentibus et rogantibus ut manerent, regina vel filio, ad orbem tamen nostrum revertuntur.

Et Aedesio festinante Tyrum, parentes proximosque revisere, Frumentius Alexandriae pergit dicens: aequum non esse opus occultare Dominicum.

Igitur rem omnem ut gesta est exponit Episcopo ac monet, ut provideat virum aliquem dignum, quem congregatis jam plurimis Christianis et ecclesiis constructis in barbarico loco Episcopum mittat.

Tum vero Athanasius (nam is nuper sacerdotium susceperat) attentius et propensius Frumentii dicta gestaque

considerans, in concilio sacerdotum ait: Et quem alium invenimus virum talem, in quo sit spiritus Dei, sicut in te, qui haec possit implere?

Et tradito ei sacerdotio, redire cum Domini gratia unde venerat jubet.

Qui cum Episcopus perrexisset ad Indiam, tanta ei data virtutum gratia dicitur ut signa per eum apostolica fierent et infinitus numerus barbarorum converteretur ad fidem.

Ex quo in Indiae partibus et populi Christianorum et Ecclesiae factae sunt.

Quae nos ita, non opinione vulgi, sed ipso Aedesio, Tyri presbytero postmodum facto, qui Frumentii comes prius fuerat cognovimus.

237

THE INDIAN MONKS AND OTHER MARTYRS.

ST. BARLAAM AND ST. JOSAPHAT.

INTRODUCTION.

2

I.
INTRODUCTION.

Although the Catholic Church celebrates on different days the feast of the Indian Martyr Monks, and that of the Confessors St. Barlaam the hermit and St. Josaphat the Rajah of Sind, they are so intimately associated with one another that we cannot separate their respective history.

We read in the Roman Martyrology under the date of the 3rd of August:

— „Among the Indians neighbouring on Persia, the Martyrdom of the holy Monks, and other faithful, whom King Abbener, who persecuted the Church, had put to death by various torments."—

And on the 27th November: — „Among the Indians neighbouring on Persia, St. Barlaam and St. Josaphat, whose admirable acts have been written by St. John Damascene."—

By the words: among the Indians neighbouring on Persia: Apud Indos Persis finitimos, we have to understand that part of India, which is limited to the west by

Afghanistan and Baluchistan, two countries which were part of the Persian Empire.

Hence, we are here referred to Sind and Punjab, the northern side Citerioris Indiae or Indo-Parthia, which had been evangelized by the Apostle St. Thomas.

The demolishers of Christian traditions, did not spare St. Barlaam and St. Josaphat, any more than they did earlier traditions.

They pretended that the whole history of these Saints is a mere pious romance invented by St. John Damascene to serve as a framework for his exposition of the Christian doctrine to the Brahmins.

We shall not trouble ourselves with those who pretend that St. Josaphat was no other than Buddha. The absurdity of this contention is its own refutation.

Referring to the first objection, Cardinal Bellarmine answers it as follows:

— „There are some who doubt whether the narrative of St. John Damascene is really historical, or whether it is a mere tale made for the purpose of instructing youth, such as the life of Cyrus by Xenophon.

What proves it to be genuine history is the fact, that St. John Damascene closes his narrative with a prayer to the Saints Barlaam and Josaphat, as well as that the

Catholic Church has placed their names in the Roman Martyrology and celebrates their feast on the 27 November."—

This double argument of Cardinal Bellarmine answers fully to the objection.

St. John Damascene knew certainly India. The empire of the Sassanide Caliphs, whose minister he had been before becoming a monk, extended as far as Punjab and Sind, and he wrote hardly three centuries after the death of St. Josaphat.

We read in the Florarium Sanctorum, that St. Josaphat died in the year 385, that he was only 25 years old, when he abdicated the throne, and that he lived 30 years in the desert. This gives us the year 330 as that of his birth, that is about two years after St. Frumentius had returned to India as a Bishop.

We see therefore a great revival of the Catholic Faith take place about the same time in Sind and in Malabar.

The desert where St. Barlaam was leading the life of an hermit, is described by St. John Damascene as: Solitudo quaedam in Sannaaritidis terra.

At first sight this would seem to indicate the land of Sannaar. But even making abstraction of the fact that this name was no longer in use at that period, the context

shows clearly that the above said desert was in India and within the dominions of King Abbener, though distant from the place where he resided. It could be no other than the desert of Sind.

St. John Damascene writes that: Barlaam conscensa navi ad Indorum regnum se contulit. I could have come by boat down the Indus.

We have already solved the argument of the names, that are not Indian: The Indo-Parthians of Sind, who were in continual contact with the west, used to take Greek and Syrian names.

We will now give an abridged version of the acts of the Saints as written by St. John Damascene.

We say, an abridged version, because, whilst preserving all that relates to their life, we have left out the detailed instructions on Christian doctrine, which are interpolated into the narrative.

245

THE HISTORY.

II.

ST. BARLAAM, ST. JOSAPHAT THE MONKS AND OTHER INDIAN MARTYRS.

I.

India, an extensive and thickly populated country, is situated at a great distance from Egypt, from which it is separated by the sea. On the side of the continent it touches Persia.

St. Thomas, one of the twelve Apostles of Jesus Christ, had been sent there to preach the doctrine of salvation, and he baptised a large number of heathens.

2.

At the time when they began to build monasteries in Egypt, the monks gathered into communities, led such an Angelic life, that their fame spread all over the world.

Their fame had reached as far as India, and many Indians, following their example, abandoned the world and all they possessed, and retired into the desert.

Eremetical life was flourishing, and the monks raising themselves on golden wings to Heaven led a life of such great sanctity, that they equalled their brethren of Egypt.

3.

Christianity was progressing, when a Rajah called Abbener, became the Ruler of the country. He was rich in worldly goods, in power and in glory, but poor and miserable in regard to the things of the soul, obstinately attached to his idols and addicted to every vice. He was childless.

4.

Soon after his accession to the throne, he began to persecute the Christians.

Many, led by the Monks, despised the commands of the Rajah, undaunted by his threats, refused to offer sacrifice to the idols and professed with ardour the worship of the true God.

And those who had embraced monastic life and renounced to the world, lived in the love of Christ longing for eternal life.

The people admired their piety and virtue and many heathens asked to be baptized.

5.

Now it happened, that some of the greatest nobles of the kingdom, illustrious by their birth and their rank, left the world and became monks in a monastery.

The Rajah beside himself with anger, published a law against the Christians, threatening them with torture and death, if they did not deny their Faith and sacrifice to the idols.

The law was proclaimed all over the kingdom, and was especially directed against the monks, who by their preaching and by their holy life strengthened the faith of the people.

Many among the Christians wavered, some at the sight of torments obeyed the Rajah and denied their faith.

The Abbot and many monks suffered martyrdom and gained eternal life, others went into hiding in the vast solitudes of the desert.

6.

At the height of the persecution, one of the greatest noblemen of the kingdom, a man of great wealth, who enjoyed the special favour of the Rajah, left the Court and put on the monastic habit.

Then the Rajah knew no bounds in his wrath, and he began to persecute the monks more cruelly than ever.

He ordered to search for the nobleman, who had betaken himself to the desert. The country was scoured far and wide, and at last his hiding place was discovered. He was seized and taken before the Rajah.

The Rajah who had seen him always in costly attire, was shocked on beholding his poor tattered garments, and

his face emaciated by the penitent life, he had led in the desert. And he exclaimed:

— „Art thou mad, thou who hast ruled over whole provinces of my Kingdom, and commanded my armies, to have thus become a laughing stock for children!“—

— „Rajah, said the Thakur, when I was but a child, my parents put into my heart the good seed of Christ. It germinated and bore fruit. And when I learned the will of God, I followed it.“—

— „Cease, said the Rajah, thy obscure, incomprehensible talk. I ought to condemn thee to death, but I cannot, for I loved thee since we both were but young lads. Leave this place, and take good care thou dost not appear again before me, else thou wilst die.“—

The man of God departed with a sad heart, because he had not been deemed worthy of the palm of martyrdom, and he returned to his penitent life in the desert.

7.

When Rajah Abbener was thus persecuting the Christians, a son was born to him, to whom he gave the name of Josaphat.

The child was a marvel of beauty, and the Rajah who believed that he owed his birth to his gods, offered sacrifices in the temples, and held great festivities, in which the people took part.

8.

On the day the child was born, the Rajah assembled fifty astrologers, that they might draw his horoscope.

All predicted him a brilliant future. But one of them, who had the reputation to be the most learned of the lot, rose and said to Abbener:

— „Oh! Rajah. I read in the stars, that it will not be on thy throne, neither in thy Kingdom, that the child will attain the height of glory, but in a better and more glorious Kingdom. He will embrace the faith of the Christians, whom, thou, Rajah, persecute, and there is no human way, by which thou mayest prevent him from taking that step."—

Thus he spoke, as Balaam had spoken, not indeed because there was truth in his astrology, but because God, so as to leave no excuse to the wicked, makes sometimes use of them to manifest the truth.

9.

The Rajah was struck with dismay. But in his pride he taught that he would frustrate the designs of God.

He chose an isolated town, where he built a splendid palace and, as soon as the boy Josaphat had begun to grow, he placed him there, surrounded with faithful retainers, who sought all means to make him happy, and were forbidden to speak to him of death and sickness, of poverty

and old age, and especially had to keep him in ignorance of the existence of Christians and of their Faith.

10.

Learning that there were yet some Monasteries in his kingdom, Rajah Abbener ordered them to be burned down, and he decreed, that any one who would have converted a heathen to the Catholic Faith, should be tortured and put to death.

But this insensate fury of the Rajah served only to alienate his subjects, and the Monks to be more than ever held in veneration.

11.

One day that the Rajah was hunting, he met two Monks who were crossing the desert. He had them seized, and his features distorted with rage, he said to them:

— „Have you not heard of my command that in three days, all the Monks should leave my kingdom, and that those who disobey are to be burned alive?

— „Oh! Rajah, said the Monks, we are aware of it, and it is in obedience to thy will that we are now on our way. We are leaving thy kingdom and going to join our brethren, and we have taken this way, because we can get easier food and water."—

The Rajah answered: — „Those who are in fear of death, should not deviate from their road on account of their food.“ —

— „Thou speakest well, Oh! Rajah, answered one of the Monks: Those who fear the menace of death should certainly not deviate from their road in their flight. But we are not afraid of death: Having left the world to gain eternal life, we long for martyrdom.“ —

The Rajah said: — „Thou sayest that you Monks do not fear the menace of death; why then do you fly from my kingdom?“ —

— „We do not fear to die for Christ, answered the Superior, but we have pity on thee, Rajah, and we are leaving thy kingdom, to save thee from a new crime; thou who hast already committed so many, for which thou wilst have to answer at the judgment of God.“ —

The Rajah beside himself with vexation ordered them to be put to death, and they were burned alive, gaining thus the crown of Martyrdom.

12.

Meanwhile the young prince Josaphat was growing up in the palace that the Rajah had built for him.

He was a simple virtuous lad, gifted with an intelligence beyond his age. He was taught all the sciences of India and of Persia, and often he put to his teachers questions which astonished the Rajah.

13.

He marvelled why did his father keep him shut up within the palace gardens and never allowed him to go outside the gates.

Not daring to ask the Rajah, he questioned one of his teachers, who told him all that had been said by the astrologer on the day of his birth, and how the Rajah had ordered that no outsider, especially no Christian, should ever approach him. He spoke then of the Christians, whom his father persecuted so cruelly, that there was no corner even in the desert where they could find refuge.

Young Josaphat said nothing, but he considered all these things in his mind.

14.

The Rajah seeing that Josaphat was sad and depressed, that he had lost his former brightness, allowed him to go out and to take rides in the country. And thus the young prince came by and by to learn all the miseries of life.

One day he met a leper, and then a blind man, and they had to explain him what sickness meant.

Another day, he came across a very old man, who could scarcely drag himself along, and he learned all about old age and death.

All these were so many revelations, which astonished the lad, and he never ceased to dwell on them in thought.

The idea of death, as explained to him by the pagans, afflicted him deeply, and all these things troubled his soul and he was pining away.

This was the time chosen by God to sanctify the soul of the youth.

15.

There lived at that time a holy hermit, whose name was Barlaam, who led a life of great austerity in the desert.

God revealed to him the state of the soul of the young prince, and that he was destined to lead him on the way of salvation.

Obedient to the call of God, Barlaam left his solitude and, in the garb of a merchant, he set sail to the town where Josaphat resided.

He took there his abode, and for some time was waiting for an opportunity to approach the young prince.

16.

At last he succeeded in making the acquaintance of the teacher of whom we have spoken above, and said to him:

— „Thou knowest that I am a merchant come from afar. I possess a wonderful jewel, which I should like to offer to the prince. No jewel on earth can equal it in value for it not only gives delight to the eye, but it also

opens the mind to the understanding of the most sublime science. It renders sight to the blind, hearing to the deaf, speech to the dumb, health to the sick, learning to the ignorant, and gives to him who possesses it all that is desirable and holy."—

The teacher answered: — „Did I not know thy virtue and thy wisdom, I would suspect thee of saying what is not true. Let me see this precious jewel, and I will speak about it to the prince."—

Barlaam said: — „Oh! my friend, willingly I will show it to thee, if thy soul remains pure and thy heart chaste and free from sensuality. For otherwise on seeing it, thou wouldst loose thy sight for ever. It is because I know, how pure and chaste is young prince Josaphat, that I came from so far to offer him this treasure."—

— „Then, said the teacher, do not show it to me, for my life is far from being innocent."—

And the same evening he spoke to the prince of the wonderful jewel, and Josaphat bade him to bring the stranger.

17.

Next morning when Barlaam had come to the palace, Josaphat made him seated, and having dismissed the courtiers he said: — „show me the treasure thou hast brought."—

Barlaam answered: — „Oh! Prince, it would be unworthy of thy exalted rank and of my old age, to hide the truth from thee. The treasure that I bring is the word of God. Dost thou wish to hear, what thou hast never heard, and learn what thou hast never been taught?"—

— „Oh! venerable old man, replied young Josaphat, my heart burns with thirst for knowledge."—

And Barlaam exposed to the young man the whole Christian doctrine. He spoke of God and the creation, of the fall of man and of the redemption, of Heaven and eternal life; and while he spoke, Josaphat felt his heart inundated with ineffable joy.

18.

The courtiers seeing the young Prince so changed, from sad and depressed as they had seen him, become cheerful and happy, encouraged Barlaam to come and see him often, and the holy man saw him every day and gave him religious instruction.

19.

And one day, Josaphat said to him: — „Oh! Father, thy words are heavenly, and I believe in all that thou hast said. I hate the worship of the idols, which had always be repugnant to me, and I desire with all my heart,

to dedicate myself to the service of God. I beg thee grant me the favour of Baptism."—

Barlaam gave him yet more instruction, and bade him to fast and to pray for some days.

At last, one morning they went to the palace garden. There was a fountain under the trees, and Barlaam baptised the young man.

Then, in a secluded room of the palace, he celebrated Holy Mass and gave Communion to the youth, and they passed the whole day in prayer and praising God.

St. Barlaam came every day to the Prince, and strengthened him in the Faith.

20.

However, this intimacy of the Prince with the stranger, and the long talks they had daily together, began to disquiet the courtiers, whom the Rajah had put in charge of the young Prince.

Their chief who was called Zardan approached him and said:

— „Prince, you know how much I fear your father, who has put me in charge of the palace, because he looks on me as the most faithful of his servants. You know his hatred of the Christians, and I begin to suspect, that the stranger, who comes every day to thee, is perhaps one of them. Inform therefore thy father of thy friendship with him, or else, stop seeing him."—

Josaphat answered: — „Zardan, listen to my proposal. Barlaam will be here in a moment, hide thyself behind that screen, and listen to what he will say to me."—

21.

And when Barlaam entered, Josaphat asked him to repeat briefly, all that he had told him till then; and the old man did it. And when they had prayed together, he took leave of the young prince and returned to his lodgings.

Josaphat said to Zardan: — „Didst thou hear how this man had tried to deceive me, persuading me to abandon all the joys of life for the worship of a foreign God!"—

— „Oh! prince, replied Zardan, why dost thou seek to tempt thy servant? Did I not perceive that the stranger was exposing the doctrine of the Christians, and that his words had penetrated to the depths of thy heart?

What am I to do now? How shall I give an account to the Rajah, of my failure to do my duty, in permitting that man to have access to thee!"—

— „I hoped, said Josaphat, that the words of the stranger would touch deeply thy heart, for I have ardently desired to see thee a Christian. But they have left thee cold and unbelieving.

Now, I will ask thee to grant me a favour: Thou lovest sincerely the Rajah, and knowest the grief these

news will cause to him. Wait then for a favourable moment, to tell him that I too am a Christian."—

22.

St. Barlaam having accomplished his mission, desired to return to the desert, and lead again a solitary life, and Josaphat did not oppose his wish, for he feared lest Zardan should denounce him to the Rajah, who certainly would put the old man to death.

He wished to load the Saint with riches, but Barlaam refused them, and when the young Prince insisted, he said to him:

— „Well, my son, if thou wishest to make me a present, keep my old dress, and give me a new one made of rough, common stuff."—

The day of parting having come, St. Barlaam gave to the young man his last instructions: — „My son, he said, never forget the great King of Heaven, to whose service thou hast consecrated thyself."— And he blessed him.

23.

Meanwhile Zardan could not decide himself what he should do. He was afraid of the wrath of the Rajah, and passed his days and nights in a restless state. At last he resolved to give up his place. He pretended to be ill and withdrew to his own house.

The Rajah appointed another to fill his place at the palace and, as he was fond of Zardan, he sent his own physician to attend on him.

The physician said to the Rajah: — „Zardan is not ill, but there is something that troubles his mind.“—

The Rajah said: — „I will go to see him, and try to make him cheerful.“—

When Zardan heard of it, he hastened to the palace:

— „Zardan, said the Rajah, tell me, what ails thee?“—

Zardan cast himself at the feet of the King and exclaimed:

— „Oh! Rajah, I can keep silent no more. I must speak or get mad. I have betrayed thy trust, I have neglected thy commands, and I deserve to be put to death!“—

And he told him how Barlaam had converted the young Prince Josaphat to the faith of the Christians.

24.

The Rajah beside himself with grief, sent for a learned Astrologer, called Araches and said:

— „I am forsaken by the gods. Araches, my son is a Christian!“—

— „Be not anxious, Oh! Rajah, said the Astrologer, the Prince is young, and once his master has left him, he will forget his perverse teaching and return to our gods.

What thou hast to do, Rajah, is to have Barlaam brought before thee and, by dint of torture compel the old impostor to declare to Josaphat, that he has cheated him, and that the doctrine he has exposed is utterly false and unfounded."—

— „Where wilst thou find Barlaam, said the Rajah, the desert is full of holes and hiding places."—

— „If we do not succeed in putting hands on him, said the Astrologer, I know a fakir of the name of Nachor, a man versed in mathematics, who was my master in Astrology, and who could pass for Barlaam's twin brother: so well he resembles him, that Josaphat will not find out the fraud. He will make everything for money, and I will induce him to personate the old man Barlaam." —

The Rajah said: — "That is an excellent idea."—

25.

The Rajah gave the Astrologer a troop of armed men and told him: — „Go thyself and find me Barlaam."—

Araches scoured the desert, but was unable to find the holy hermit.

He had almost despaired to attain his purpose, when one day he saw a band of Monks, who were praying on the top of a hill. He had the hill surrounded and all the Monks brought before him. And he said:

— „Where is Barlaam the impostor, who seduced the Rajah's son?"—

The superior of the Monks replied: — „I know only one impostor, and it is in your midst that he lives. I mean the devil, whom you worship.

— „But where is Barlaam?"— shouted Araches.

— „If it is Barlaam that thou seekest, why dost thou call him impostor? He is a man of God, and we shall certainly not show thee the road to the monasteries, that still exist in spite of the commands of the Rajah."—

— "Wretched monks, said the Astrologer, if you do not show me the road of Barlaam's abode, I will have you put to death, in the midst of the most horrible tortures."—

— „Araches, said the superior, we have left the world to gain eternal life. If thou puts us to death, we shall reach sooner the object of our desire."—

And they bore the most cruel tortures, so that the soldiers admired their courage.

Seeing that nothing could be obtained from them, Araches took them to the Rajah, who was residing in his country house.

26.

Rajah Abbener was amazed to see that, in spite of his decrees, there were still so many monks in his Kingdom, for those seized by Araches numbered seventeen. He ordered to scourge them pitilessly with rods. After that he questioned them, and unable either to make

them deny their faith, and offer a sacrifice to the idols, or to extort from them the secret of Barlaam's hiding place, he had them subjected to atrocious tortures.

Their tongues were cut away, their eyes pulled out of their sockets with iron hooks, their hands and feet were amputated, and they were left to bleed to death, bearing their martyrdom with admirable courage.

27.

The Rajah said to Araches: — „We have failed in thy first proposition, let us pass on to the second: Get me Nachor.

The Astrologer went by night to the cavern where the fakir dwelt for he too lived in the desert, practising sorcery and divination, and explained him the part the Rajah wished him to play.

28.

Araches had the place surrounded with troops. They saw a man leaving the cavern, and trying to hide himself in the woods.

The soldiers pursued him and brought him to Araches:

— „Who art thou?“— asked the Astrologer.

And the fakir feigning to tremble with fear answered:

— „Oh! Lord, have pity on me, I am a poor Christian hermit, and my name is Barlaam.“—

He was taken to the Rajah who, feigning great anger, said:

— „So thou art the vile impostor, the servant of the devil, who hast bewitched my son!"— The hall was full of courtiers.

— „Oh! Rajah, replied the fakir, I am a servant of God, and thou oughtest to be grateful to me for having taught thy son, the way of the truth."—

The Rajah shouted: — „Load him with heavy chains, and take him to prison!"—

And the Fakir, was led to jail, where they took his chains away, and served him a good meal.

29.

The news spread in the town, that Barlaam had been arrested. Great was the grief of Josaphat who wept and prayed God to protect the holy hermit.

God heard the prayer of the youth and, in the night, an Angel appeared to him in a dream, and told him of the fraud his father had concocted with the Astrologer, and bade him to have courage and to make ready to battle for Christ. And the youth's soul was inundated with heavenly joy.

30.

Two days later the Rajah went to see his son.

When Josaphat met him, he did not embrace him, as

he was want to do, but with an angry countenance he seated himself in the royal hall, and said to him:

— „Wretched youth, what hast thou done? Thou hast dishonoured thy own father. In thy inexperience thou hast allowed thyself to be seduced by an impostor, who came to speak to thee of an unknown and foreign God. Why didst thou not come to me, and ask my advice? Come to the temple, offer a sacrifice to the gods, and I will pardon thee this error of thy youth.“—

— „Father, said Josaphat, I lived in darkness, and now I see light. I was a slave to the devil, now I enjoy the freedom of the children of God. He is not a foreign God, who has created us. I have been baptized in his name, I am his, and wish to live and to die faithful to Jesus Christ.“—

The Rajah beside himself with anger, began to abuse the youth, then he said:

— „It was then not in vain, that, on the very day of thy birth, an Astrologer predicted, that thou wouldst be for me a source of humiliation. But I will know how to break thy spirit, and inflict on thee such punishment as even my greatest enemy has never had to suffer.“—

— „Oh! Rajah, said Josaphat, why dost thou allow thyself to be carried away by anger.

Ought a father to grieve over the happiness of his son? I was sad and cast down, and now I am happy.

Why dost thou threaten me? I fear not death. My hope and my only desire is to be in heaven with Jesus. If thou putst me to death, I will attain more speedily my desire.

Do not speak to me of offering a sacrifice to thy idols. It would be easier for thee to spread wings and rise in the air like an eagle, than to make me deny my faith in Jesus Christ." —

The Rajah left the palace in anger, and Josaphat shutting himself up in his room, spent the whole evening in prayer.

31.

On his return to his palace, the Rajah summoned the Astrologer, and told him of his interview with his son.

— „Oh! Rajah, answered Araches, thou hast not acted wisely. Threats would only serve to harden the heart of a youth. Rather appeal to his filial love. I know how he loves thee, and by that weapon, thou wilst easily conquer him." —

The Rajah then went to his son, and overwhelming him with caresses, begged him to return to the worship of idols. But the young Prince remained immovable.

32.

The Rajah assembled the wise men of his Kingdom: sorcerers, Astrologers and Fakirs.

He called also the Christians, assuring them by a decree, that no harm would be done to them and that they would be allowed to return peacefully to their homes. But only one Christian came, a great Thakur named Barachias, who alone knew where Barlaam was hiding, and provided for his needs.

When all had assembled in solemn Durbar, the Rajah took his seat upon the throne, and told Josaphat to seat at his right. But the young man through respect to his father, sat down on the carpet at some distance from the throne.

33.

The Rajah said: — „Let Barlaam be brought.“—

The Fakir Nachor entered the hall and humbly saluted the Rajah.

The Rajah said: — „Barlaam, and you wise men, Sorcerers and Astrologers: Let each one of you expound his religion, and discuss it with the others. The victors will be loaded with riches and honours, and the vanquished will be put to death, their bodies thrown to the wild beasts, their goods given to the poor and their children sold as slaves.“—

— „Oh! Rajah, said Josaphat, thy sentence is just and wise.“—

Then, turning to the Fakir: — „And thou, Barlaam,

he said, thou who has taught me the faith of the Christians, prove now its truth, and if thou canst not do so, I will not bear the shame thou hast brought upon me, and with my own hand, I will pull out thy tongue, and make thee food for the jackals, and thus show to all impostors, that the son of the Rajah, cannot with impunity be imposed upon."—

He well knew to whom he spoke, and Nachor shook with terror, for he had realized that he had fallen into a trap.

The Rajah urged him to speak, and the Fakir was thus obliged to expose before the assembly, the little he knew about the Christian doctrine.

But God, who sometimes makes use of the wicked to confound his enemies, inspired him with words so sublime, that he confounded all the heathens.

The wise men remained speachless. The Rajah rose in anger and left the hall.

34.

When everyone had withdrawn, Josaphat called to him the Fakir and said:

— „Nachor, did you think that you could deceive me? Now that you have seen what has happened, acknowledge the power of God."—

He took him to his palace, and they passed the whole night in prayer.

Next morning, the converted Fakir, betook himself to the desert. He went to the place where dwelled a holy anachorite, a priest, and casting himself at his feet, asked to be baptized.

The priest instructed him and, after baptism, gave him the monastic habit, and henceforward till his death, Nachor led a holy and penitent life.

35.

The Rajah cursed his gods, and ceased to go to the temple, and offered no more sacrifices.

A great heathen festival was approaching, and the Brahmins were afraid, that if the Rajah did not take part in it, as he had never failed to do, they would lose their credit among the populace.

They went to a famous fakir called Theudas, who was living in a cavern, where he was practising witchcraft and all sorts of devilries, and begged him to see the Rajah, who held him in great veneration.

36.

When the Fakir entered the hall the Rajah greeted him with great respect, and made him sit near the throne, on his right.

And Theudas said to him: — „Rajah, I know the cause of thy sadness. Thou hast not acted wisely. It is

not by loading the boy with caresses, or overwhelming him with reproaches or even by the means of learned dissertations, that thou canst induce him to return to the worship of our gods.

The great devil who is my Master, has taught me an infallible way, and if thou followest it, Oh! Rajah, thy desire will be realized:

Dismiss all his attendants, and leave him for a few days alone. Then surround him with beautiful girls, and I will send to him a devil, who will excite his passion, and when he will have lost his innocence, he will return to our gods.

37.

The Rajah followed the sorcerer's advice.

Theudas meanwhile returned to his cavern, where he began to make incantations, evoking devils and sending them to the young prince. Josaphat was spending his days in prayer:

— „Oh! God, he said, on the day of my Baptism, I have offered thee my virginity. Do not allow that I break my vow."—

And God heard his humble prayer. He overcame the strong temptation. But the conflict with the devil had greatly injured his health.

And when his father came to see him, Josaphat begged

him with tears to be allowed to go to the desert, and live there with Barlaam.

38.

The Rajah returned to his palace with sad heart and down cast spirit. He sent for Theudas and said:

— „I have followed thy advice, and we have failed, what else hast thou to propose ?“ —

And the sorcerer answered: — „I must have an interview with thy son, and speak myself to him.“ —

39.

The Rajah took him to Josaphat: They discussed a long time, Theudas ridiculed the doctrine of Christ, which Josaphat explained. But the young man's inspired words began to penetrate his soul. He listened to him in silence, and at the end he exclaimed:

— „Oh! Rajah, the spirit of God animates thy son, and how can we resist him. Great is the God of the Christians, great are His mysteries, and His doctrine is true and holy.“ —

And the Rajah deeply moved said to Josaphat:

— „Oh! my son, if I prostrate myself before thy God, will He pardon the crimes I have committed ?“ —

— “Father, said Josaphat, God is infinite in his mercy, and you will come out of the waters of Baptism cleansed from all your sins.“ —

40.

And Theudas hastened to his cavern, burned all his books of magic, broke all the instruments of diabolical art, all his show of sorcery and, going to the desert, sought out the same anchorite who had baptized the fakir Nachor. Weeping, he cast himself at his feet, and confessed all the crimes of his life.

The holy priest instructed him and having made him fast and pray, conferred on him the Sacrament of Baptism.

And Theudas remained in the desert, where, till his death he lead a holy and penitent life.

41.

The Rajah, whose soul had been moved for a moment, fell again under the devils' power. He assembled his council, and after having exposed all that had occurred, he asked them, what should be done to induce Josaphat, to deny the Christian Faith and return to idolatry.

Araches, the Astrologer who held the first place in the council then spoke:

— ,, Rajah, he said, all that could be done has been done. Thou wouldst not be unnatural enough to compel thy own son by means of cruelty and torture. Why then continue to fight against an unconquerable power. He is thy only child and thy heir. Let him alone. Give him a

province of thy Kingdom to govern as he pleases, and do not interfere with him any more."—

The other Councillors applauded to these words, and the Rajah decided that it should be done.

42.

He went to Josaphat and made known his decision.

— „Father, said the young Prince, my only desire is to join my teacher Barlaam, and to lead the life of an anchorite.

I have hitherto resisted to thy orders, for, where my Faith is concerned and my eternal salvation, I should rather die than break the law of God.

But, as in all, that is not against the law of God, a son has to obey to his father, I submit to thy will, although it is so different from what my soul desires."—

The Rajah gave him a province, with a beautiful town to reside, to rule and to govern according to his will.

43.

When Josaphat took possession of it, he had crosses set up in every village. He had the temples of idols demolished and, going himself through the country, he preached the Gospel of the Lord to the people, and gained their love by his mild and just rule.

He built churches, and the people asked for baptism

in crowds. Priests, monks and several Bishops, who were hiding in the desert during the persecution joined him and were busy instructing the people.

Josaphat built a large church in the city where he resided, and gave it over to a saintly Bishop, who had suffered much for the faith.

In front of the church was a tank, and all those who were baptised in it were cured of all their bodily diseases.

Josaphat gave to all the example of true Christian virtue, and the people were happy under his rule, so that many from the neighbouring country, particularly from the part of the Kingdom where Rajah Abbener ruled, came to settle under the young Prince's Government.

44.

All that disturbed greatly Rajah Abbener's mind. The words of his son, when he spoke to him of God and of God's Law, took every day deeper roots in his soul. And Josaphat in the mean time never ceased to pray for his father.

At last the Rajah wrote to him:

— ,,Oh! my son, come to me: my soul is filled with sadness. The whole system of our Hindu gods seems to crumble before me, and I see only darkness. And the light of Christianity, which thou hast exposed to me,

seems to illuminate the whole world. Tell me, my son, what am I to do."—

Josaphat set out in haste to rejoin his father. They had long conversations, and at the end the Rajah Abbener yielded and professed publicly the Catholic Faith.

Many of the principal nobles of the Kingdom followed his example.

Josaphat brought a Bishop and priests who instructed them.

The Bishop baptized the Rajah, and Josaphat was godfather to his own father, a thing never before seen in Sind.

45.

After Rajah Abbener's conversion thousands of people asked for baptism. Josaphat with the Bishop organized the new Christians.

And Rajah Abbener who had so cruelly persecuted the Christians, lost all his former pride: he became meek and humble, so humble, that he dared not pronounce the name of God with his unworthy lips, which once has spoken so many blasphemies. He passed his days in prayer and penance and a short time after his baptism he made a holy death, assisted by the Bishop and by his son St. Josaphat to whose prayers he owed eternal salvation.

46.

Josaphat wept for his father, whom he had dearly loved. For seven days he did not leave his tomb.

Then, returning to the palace, he distributed all his wealth to the poor, and assembling the chiefs in a solemn Durbar, he said to them:

— „From the day of my baptism I have vowed to God to embrace monastic life. It was only in obedience to my father's command, that I accepted the royal honors. Now that my father is dead, nothing holds me back in the world, and I will fulfill my vocation.

I give the Kingdom to Thakur Barachias, who will govern you, according to the law of God, and I go to the desert to live there as an hermit, and devote myself to the service of God."—

On hearing these words all present burst into tears. St. Josaphat exhorted them to persevere in the Catholic Faith, and remain always faithful to Jesus Christ. And, after praying for a moment, he embraced Barachias and left the palace. And he was only twenty-five years old.

47.

St. Josaphat directed his steps to the desert, hoping to find his master Barlaam, from whom since a long time he had no news whatever.

At night, he entered the house of a villager and

changed his rich dress for the garment that was worn by the poor. Then he went on and reached the desert. His food was of the poorest, and in the night he slept under the shelter of a rock. At last he found a cavern in which he took his abode.

48.

Although young and strong, he was only twenty-five years of age, the austere life he lead affected his health. He became weak and languid.

It was then that the devil began to tempt him: He laid before him his youth, the pleasures of the life to which he had renounced, the glory of royalty, and in contrast, the bitterness of his solitary and penitent life.

But he overcame these temptations, and having regained his strength, he resolved to leave his cave, and to go again in search of Barlaam.

49.

For two years he wandered about the desert, praying God constantly to show him the way to the place of abode of his master.

He reached at last the dwelling of a monk, who directed him to Barlaam's hermitage.

It was a cavern like the others. Josaphat knocked at the wooden door, and, as the old man came out, Josaphat

knelt at his feet and said: — „Oh! father bless thy child.“ —

Barlaam would not have recognized his disciple, so much emaciated he was, if God had not revealed to him his coming.

With many tears he embraced the young man, and set before him a repast of vegetables, that he was growing at the foot of the rock. Then far into the night, they went on praying and praising God.

And he remained with Barlaam. They were leading an angelic life, passing their time in prayer and meditation on the things of God.

50.

One day Barlaam said to Josaphat:

— „Go to our brethren, and bring me what is needed for celebrating Holy Mass. For I know that death approaches. I am nearly one hundred years old and have lived sixty-five years in the desert.“ —

51.

Josaphat set out in all haste to the nearest monastery which however was distant from their hermitage, for he feared that the old man would die in his absence.

St. Barlaam celebrated his last Holy Mass, he gave Communion to St. Josaphat, and after having blessed him,

he lead himself down on his pallet and, folding his arms on his breast, in the form of a cross, he lifted his eyes to Heaven, and rendered his soul to God.

52.

St. Josaphat mourned his old friend, he dug a grave at the foot of the rock and buried St. Barlaam.

Henceforward he remained alone in his cave. He was twenty-five years when he had left the world, and lived thirty-five years in the desert.

God revealed his death to an anchorite, who lived at no great distance: He was the same who had pointed out to St. Josaphat, the way to St. Barlaam's hermitage.

He came at once, but found him dead, and gave him a Christian burial. He led his body at the side of his father in the Faith, Barlaam.

53.

When the news of the death of St. Josaphat was announced to Rajah Barachias, he betook himself to the desert, and had the mortal remains of the two saints exhumed in his presence.

The bodies were found fresh and souple, as if they had died yesterday.

The Rajah had them enclosed in rich coffins and brought them with him to the city, where he resided, to be buried in the church.

The people flocked to their tombs, for many miracles occurred by the intercession of the saints: the sick were healed, the blind regained their sight, and many heathen who approach the tomb got converted to the Catholic Faith.

The Church celebrates the feast of St. Barlaam and St. Josaphat on the 27th November, and that of the Holy Monks, and other Indians Martyrs who gave their lives for their Faith under the persecution of Rajah Abbener, on the 3rd of August.

SAINT SEVERUS.

I.
SAINT SEVERUS.

One of the most interesting pages of the history of the Church of India, is the life of that Indian priest, who left his native country, and went to bear the Gospel of Christ to the French who, at that time were yet mostly heathens.

Innumerable French Missionaries have devoted their life to the conversion of Indians. Here we have a Missionary, an Indian who, in the fifth century set out from India, to convert to the Catholic Faith the heathens in France.

I might be asked: how could an Indian priest, reach France at that epoch ?

St. Jerome, a contemporary of St. Severus, narrates that, in his time, Indian Monks used to come in great number on a pilgrimage to Jerusalem.

Like so many other pilgrims some continued their journey to Rome.

Then Pope Celestinus I, knowing the zeal of St. Severus for the conversion of the heathens, could have sent him to France to preach there the Gospel of Christ. Or it may have been, that he met in Rome some French

Bishop who took him along with him, and in such manner he came to Vienne.

Once in Jerusalem and in Rome there was no difficulty to reach France.

We read in the Roman Martyrology at the date of the 7th August.

Sexto Idus Augusti. Viennae in Gallia. Sancti Severi Presbyteri et Confessoris qui, ex India, Evangelii praedicandi causa, laboriosam peregrinationem suscepit, et ad praefatam urbem adveniens, ingentem paganorum multitudinem, verbo et miraculis, ad fidem Christi convertit.

And in the martyrology of St. Ado, who, four centuries after the death of St. Severus, was Archbishop of Vienne.

Sexto Idus Augusti. Apud Viennam Galliae urbem. Natalis S. Severi Presbyteri et Confessoris, qui, ut ejus gesta testantur, natione Indus, fide Christi fervens, causa Evangelii praedicandi, laboriosissima peregrinatione suscepta, etiam ad praefatam urbem deveniens, ingentem paganorum multitudinem, verbo et miraculis, ad fidem Christi convertit. Dumque in pace quievisset, conditus in Basilica S. Stephani, signis clarus, mira fidelium veneratione colitur.

From what part of India did St. Severus come. Was it from Malabar or from Sind? We cannot tell.

Neither does his name afford a clue for, at that time, as we have said elsewhere, the Christians in India took at their Baptism Latin, Greek and Syrian names. Even the heathens gave such names to their children, as we have seen in the history of the Saints Barlaam and Josaphat.

Besides, there was a custom in India, and this custom still exists of translating into the vernacular of the country, the meaning of Baptismal name. Thus they will call Paul, Sinnapen; Louis, Gnanapragasam, Ambrose, Amurdam.

It may then well be, that our Saint, on coming to Rome, according to their native custom, translated into Latin his Indian name, and called himself Severus.

As regards to the place of his birth, we would be rather inclined to think, that it was Sind, and that for the following reason.

Before starting for his pilgrimage St. Severus had been a Monk and an anchorite.

Now, we have seen in the preceding story, on the testimony of St. John Damascene, that at the time of the birth of St. Severus, which was about the year of St. Josaphat's death, monastical and eremitical life was flourishing in Sind.

As regards Malabar, there is in history no mention of such facts.

In the life of St. Frumentius, who was a contemporary to St. Barlaam, no mention is made of Monks or hermits. There were Rabbans in Malabar, but it seems that they were rather secular priests. Rabban was a title of honor and signified a doctor, a teacher: Rabbi.

The fact that St. Severus had been a Monk, and an hermit, seems to point clearly out, that his native country was Sind.

St. Severus died in the year 452, and the Church celebrates his feast on the 8th August.

II.

HIS APOSTOLATE.

I.

St. Severus was born about the time of St. Josaphat's death, of a noble and wealthy family. His parents died when he was yet a child. He was pious and full of Faith.

When still very young, he sold his patrimony, which was considerable, distributed the money to the poor, and, like his young countryman St. Josaphat the Rajah, he retired to the desert, where, as an hermit, he led a very austere life.

Having been ordained priest, he started on a pilgrimage to Jerusalem and to Rome, whence he proceeded to France, to preach to the pagans the Gospel of Christ.

2.

Before reaching the town of Vienne St. Severus made a stay at a place called Vogaria, that he might prepare himself for his Apostolate in solitude and prayer, and learn the language of the country.

It was there that he begun his ministry with preaching and baptising a large number of heathens.

The pagans of Vogaria worshipped a fetish tree, a large oak, under whose shade they offered sacrifices to the devil.

St. Severus had the tree cut down and, hidden under its roots, he found a large sum of money in old gold coins, which he used for building on that very spot a Church, which he dedicated to St. Alban.

Having baptized all the pagans of Vogaria, and strengthened them in the Faith, St. Severus left the place and betook himself to Vienne, which at that time was an important town, the seat of an Archbishop.

3.

Walking one day through the town, he crossed the bridge over the Rhone, and saw before him a large heathen temple, in which there were so many idols, that it was called: The temple of the hundred gods.

Horrified by seeing the Majesty of God thus outraged, and divine worship rendered to the demons, St. Severus fell on his knees, and began to pray with great fervour, and as he prayed, the whole mighty edifice was shaken to its foundations and fell in ruin, a shapeless mass of stone and mortar.

4.

The amazed pagans surrounded the Saint, who spoke to them of God, by whose power the temple of the demons had been overthrown, and many asked for baptism,

In a short time, St. Severus baptised so many that, with their help, he cleared away the ruins of the temple and began to build on the spot, a large and beautiful church, which he intended to dedicate to the protomartyr St. Stephen.

And here again, when they were making the excavations for the foundations of the church, they dug up a silver vessel, which was filled with gold coins.

St. Severus reserved the money for the ornamentation of the church, and the silver vessel was still preserved in the treasury of the church of St. Stephen at Vienne in 1522.

5.

When the church was nearly finished, it happened that St. Germanus Bishop of Auxerre, on his way to see the Pope in Rome, stopped at Vienne where he remained a few weeks, and a deep and lasting friendship sprung up between the two saints, the Bishop and the Indian priest.

One day that St. Severus was showing to St. Germanus the church he was building, the Holy Bishop of Auxerre said:

— „I pray thee, brother, grant me a favour. Postpone the consecration of the church till my return from Rome, that I may call down on thy work the blessing of God, and that we may together rejoice on that solemn day.“—

— „If you promise to come, I will wait.“— Answered St. Severus.

— „I promise,“— said St. Germanus.

6.

The building of the church was completed, and St. Severus was waiting for the return of the Bishop of Auxerre, when he learned that St. Germanus had died at Ravenna. He was much affected at these news.

He was on a Missionary tour, converting pagans in the villages, when the Archbishop of Vienne wrote to him, that St. Germanus being dead, there was no longer any reason for postponing the consecration of the church, so much desired by the people, and that he had appointed a day for the ceremony, and St. Severus returned to Vienne.

7.

On the morning of the day of the consecration, the ceremony had not yet commenced, when it was announced to the Archbishop, that the body of St. Germanus, which was taken from Ravenna to Auxerre, was approaching the gates of the town.

And all went to meet it, and brought it in procession to the church.

And thus, St. Germanus though dead, had kept his promise to be present at the consecration, which took place on that very day.

Within the church were deposited the relics of the Protomartyr St. Stephen, which the Pope Leo the Great had sent to the Indian priest.

8.

St. Severus never ceased to preach to the pagans of Vienne and of the neighbourhood of that town, and he had baptized so many of them, that the Church of St. Stephen was no more sufficient. He therefore resolved to build another dedicated to St. Lawrence.

But the poor Indian priest had no money for such an undertaking. For the third time, God helped his poverty, for, when they were digging the foundations, they unearthed again a large quantity of gold and silver coins, amply sufficient for the cost of the building.

9.

St. Severus was growing old, and the life of austerity and labour he had led, had undermined his health.

Nevertheless, feeling that death was approaching, he determined to revisit once more, the villages he had converted, that he might strengthen in the faith the numerous Christians he had baptized.

10.

One day, when he was returning to Vienne from Vogaria, he saw on the road a man stretched like a corpse.

The Saint examined him and saw that he gave no sign of life, though bearing no wounds on the body, and he understood, that he had not been murdered, as supposed by his companions, but that he had been struck down by the devil.

He knelt besides the man and prayed, and it was nearly sunset, when rising, he made over him the sign of the Cross, and commanded the devils to go out of his body, and stand on a line on the road.

The man rose in perfect health, and St. Severus bade the devils, to leave the country, and never return to infest that road.

II.

St. Severus survived only by four years his friend St. Germanus of Auxerre. He died on the 8th August 452, and was buried in the Church of St. Stephen at Vienne.

The people flocked to his tomb where many miracles were wrought. The tomb is still to be seen in that Church.

III.
THE EPITAPH.

St. Ado who was Archbishop of Vienne in 875 writes in his cronicon about St. Severus:

— „Severus presbyter, natione Indus, vir miraculis clarissimus.“ —

And he says, that the following inscription was placed on his grave:

Accubat in tumulo speciosus mente Severus.
Qui quondam hoc templum funditus instituit.
Non solum hanc aedem sed cetera tecta sacravit.
Plurimo constituit, vinctus amore Dei.
Divina sic fretus ope, quod semper ubique.
Quo posuit dextera, aurea metalla tulit.
Sed quod plura loquor? Laudetur gratia Christi.
Qua sic in cunctis viget ubique bonis:
Exulibus qui dona sua largitur offerta.
Et peregrinis olim condita distribuit.

IV.

THE NESTORIAN HERESY.

St. Severus was the last glory of the ancient Church of India established by the Apostles St. Bartholomew and St. Thomas.

While St. Severus was preaching in France, and converting innumerable heathens to the Catholic faith, the godless Nestorius was raised to the Episcopal See of Constantinople. Three years later, his heretic doctrine was condemned by the oecumenical Council of Ephesus (431) and he died miserably in 439.

Soon after his death the gospel of the devil that he had preached, spread all over Syria and Mesopotamia.

Sind was in constant communication with these two countries. Although the Indian Christians had their own priests, and sometimes their own Bishops, these were not always in sufficient number, and Missionaries and Bishops came from Mesopotamia to minister to their spiritual needs.

Infected now as they were with the venom of the Nestorian heresy, they brought it with them to India, and the simple, unsuspecting people, admitting them as before, and following their teaching fell unaware into Nestorianism.

Debased by their heretic creed these Bishops of Mesopotamia neglected more and more their usurped flock. They ceased to ordain native priests, and thus the Indian Christians became the prey of a Nestorian clergy, who came to them from Mesopotamia, in the hope of making some money, and then return to their own country.

The Christians of St. Bartholomew, and those of St. Thomas in Malabar, who were dependent on Alexandria, remained longer united with the Catholic Church.

But with the decay of the Roman Empire, and the conquests of the Mahomedans, they too were separated from the great Metropolis of Africa and from the civilized world.

Their priests were dying out: Nestorian priests from Mesopotamia began to visit them, bringing with them their heresy, and thus, they too became Nestorians.

Then they followed the lot of all the Nestorian Missions in the East:

Abandoned by their priests, who had so long neglected them, and kept them deprived of religious teaching, these Christians returned to heathenism or became Mahomedans.

Malabar, was a comparatively rich country, where these Nestorian priests could make money, so they continued to come there, and kept still alive a kind of Christianity.

Thus, God allowing, by the avarice of these heretics,

a remnant of the Christians of St. Thomas survived in Malabar.

With the introduction of the Nestorian heresy to India, ends the first period of the history of that glorious Apostolic Church.

Then came eight centuries of darkness and desolation, till the Crusades having re-opened the roads to the East, the Popes, eager to bring again Christianity to those distant people, began to send Missionaries to India and to China, and this revival of the Missions, that took place in the thirteenth century, made the light of Christianity shine again over India.

And to that epoch we will now pass.

299

THE BLESSED ODERIC.

301

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LITURGICAL DOCUMENTS.

I.

MARTYROLOGY.

The Blessed Oderic, known as Oderic of Udine, Oderic of Pordenone or Oderic of Frioul (a Foro Julii) is not mentioned in the Roman Martyrology.

We read in the Martyrologium Usuardi:[1]

Sanctus Frater Odericus de Foro Julii, qui per annos plurimos, praedicando fidem Christi, provincias Orientis perambulando, et ab infidelibus in aequuleo tortus in tantum ut per omnes meatus corporis rivos sanguinis mitteret, et illi obstupescentes dixerunt: Deus tuus tecum est, vade liber cum volueris. Et ipse liberatus a Domino per annos plures postea Jesum Christum inter Tartaros praedicavit. Et in Italiam rediens in conventu Utini requiescit in Domino circa annum 1330 et ibi multis claruit miraculis.

By order of the Holy See, dated 1755 the feast of the Blessed Oderic is celebrated on the 3rd day of February by the whole Franciscan Order and in the dioceses of Udine and Concordia, and his office approved by Pope Pius VII.

1) Codex Vatic. 5417.

II.
THE BREVIARY.

The following are the lessons of the Blessed Oderic from the Breviary of the Capuchin Order.

In secundo Nocturno:
Lectio IV.

Odericus, apud Portumnaonem in provincia Fori Julii, saeculo Christi tertio decimo inclinante natus, post pueritiam atque adolescentiam innocenter exactas, Ordini Minorum Sti. Francisci, in conventu civitatis Utini nomen dedit. Austerae Ordinis regulae, quam perpetuo custodivit, austeriorem adjecit vitae rationem: saepissime jejunans, pane tantum et aqua refectus, semper ferrea zona lumbos, fereis vinculis brachia obstrictus. Mirabiliter humilis, quoscumque praelationis gradus constantissime recusavit, et cum uberos ex sua praedicatione fructus referret, gratiisque et virtutibus corruscaret, minimum inter divini verbi ministros reputare se consuevit. Mirabiliter spiritu pauper, semper nudis pedibus, et una tantum tunica indutus incessit: longas peregrinationes nullo instructus comeatu, ac Dei tantum providentia fretus, peregit.

Lectio V.

Ut animas Deo lucraretur, missionibus Ordinis Minorum in Asia et adjacentibus insulis exercere cupiens, apostolico muneri solitariam aliquot mensium vitam exemplo Christi praemisit. Fortior ex ea factus, Minorem Asiam, Armeniam, Mediam, Persiam peragratus ad extremos usque Tartaros, Sinas Indosque, nec non ad insularum undequaquam patentium incolas pervenit. Has ipse apostolicas peregrinationes narrat in Itinerario, quod obedientia adactus dictavit, nihil de se amplius et de suis laboribus in eo referens. Aliis autem coevis ac probatissimis monumentis constat, fidelem Evangelii ministrum, in remotis illis regionibus plurimum adlaborasse, non semel pro Christi causa in discrimen vitae incidisse, apud barbaras gentes equuleo fuisse aliquando tortum. Beatae Virginis aliorum Sanctorum apparitionibus recreatum; interdum quoque mirabiliter adjutum sustentatumque: Viginti autem et amplius milia, predicatione sua, christiano gregi adjecisse.

Lectio VI.

Tartarorum Imperatori, qui Christianae religioni tunc favebat, acceptissimus fuit. Quum tres annos in civitate Cambalek, quae statio missionis erat, mansisset, hortatu ejusdem Imperatoris, anno millesimo trecentesimo trigesimo in Italiam rediit, Avenionem usque perrecturus, ut Pontifici referret rei Christianae progressum apud Tartaros,

et alios, ex eodem Ordine Minorum divini verbi ministros, qui ad illarum partium, animas Deo mancipandas mitterentur, ab eodem Pontifice impetraret. Sed Pisis morbo affectus, et superno ut fertur impulsu monitus, itinere Avenionensi divertere, atque Utinense coenobium repetere debuit. Morbo illic recrudescente, die decima quarta Januarii, anni millesimi trecentesimi primi, mortem obiit, quam praetiosam in conspectu Domini fuisse demonstravit illico factus, ac diu servatus civium et finitimorum concursus ad ipsius sepulchrum: confirmavitque Deus pluribus ad invocationem servi sui editis miraculis, cum satis probata jam tunc fuerint, eidem sacrum comparaverunt cultum, non modo apud cives suos totamque provinciam Forojuliensem, sed etiam apud conterminos populos. Cultum vero ipsum in illius obitu, ad haec usque tempora sine intermissione exhibitum Apostolica Sedes anno millesimo septingentesimo quinquagesimo quinto approbavit, Officia ac Missa de eodem beato viro, universo Ordini Minorum ac dioecesibus Utinensi et Concordiensi concessis. Ut autem his lectionibus propriis idem cultus augeretur, Pius Papa VII ad preces Ordinarii Utinensis clementer indulsit.

If the Holy See allows one day to include the Office of the Blessed Oderic into the Proprium Indiarum Orientalium, these lessons of the Breviary should be made shorter, especially the sixth lesson, whose contents could

easily be expressed with less prolixity, and the following addition made in the right place.

Ex Ormuz navigavit in Thanam civitatem Indiae, ubi ossa Fratrum Minorum, qui pro fide, non multis ab annis, sanguinem suum fuderant reperiens, venit in Quilon, unde pervenit Zaycon, ibique in conventu sui Ordinis reliquia martyrum sepelivit.

309

HISTORY.

3/10

III.

THE BLESSED ODERIC.

1.

The Blessed Oderic was born in Italy, in the province of Friuli (Forum Julii) in the year 1285.

His native place was a village called Villanova, in the vicinity of the then important town of Pordenone.

He was a scion of the once illustrious house of Mattiusi, which however, before the time of his birth had fallen into poverty and got extinct in 1708.

2.

Nothing is known of his childhood till the age of fifteen, when he entered the noviciate of the Franciscan Friars at Udine.

He made his religious vows in the convent of that city, and soon distinguished himself by the sanctity of his life and his amiable ways which made him beloved by all who approached him.

Great was his humility: mirabiliter humilis, says the lesson of the Breviary, et mirabiliter spiritu pauper. Destined by his superiors to the ministry of preaching, he

asked and obtained the permission to retire for a few months into a hermitage in order to prepare himself in solitude and prayer.

3.

Recalled to the convent of Udine, the young preacher gathered around his pulpit innumerable crowds. His eloquence was great, his doctrine profound and solid, and God often confirmed his words with miracles.

He is said to have cured by the imposition of his hands a lady who was dying of cancer, and a man, who, from his birth had been a cripple. His fame then spread all over the neighbouring countries.

4.

His desire however had always been directed towards the distant missions of Asia where, since about half a century, the Franciscan Order was working with success.

Sixty years had already elapsed, since Pope Innocent IV had founded the first Society of Missionaries for the conversion of the far east.

Known under the name of Societas Peregrinantium pro Christo, it was composed of Franciscan and Dominican Friars, who established themselves in idolatrous countries, lived in the midst of barbarous people, in the hope to gain souls for Christ. And they gained many.

The society had already given a number of great men, such as John of Monte-Corvino, the first Archbishop of Pekin, the Blessed Czeslaw of Poland, the first Martyr of the Dominican Order, the Martyrs of Thana and Jordanus Cattalani of Severac, Bishop of Quilon, who died also a Martyr.

They had established missions in Tartary and Persia, India, China and even in Thibet and in Chinese Turkestan.

Young Oderic, his soul inflamed by the narrative of the great deeds of these Missionaries, asked and obtained admission into the Society Peregrinantium pro Christo.

5.

With the permission of his superiors he went to Venice where in the year 1314, at the age of 29, he embarked for Constantinople, whence he proceeded to Trebisond.

His destination was China, namely, the capital of that great Empire, Khanbalik, which is now called Pekin, where the Archbishop John of Monte-Corvino had converted many heathens and established a large Christianity.

6.

The Blessed Oderic left us a short narrative of his marvellous travels, which lasted seventeen years.

I say, marvellous, because, even to-day, it would be no easy matter to follow his itinerary.

Now, in those days, they travelled mostly on foot, and they did not consider it a difficult thing, since a contemporary of the Blessed Oderic, a member of the same Missionary Society, Jordanus of Severac, wrote in a letter which we still possess, that the journey from France to India was not expensive and was very pleasant.

In journeying by land, they mostly travelled on foot. To cross the seas, they had no other means at their disposal than Indian native boats and Chinese junks.

When they embarked, they were never certain, whether the captain would take them to their destination, or sell them on some market as slaves. As a rule, they could be trusted. Then there was the danger of pirates.

And when they were within sight of their destination, they had to ask themselves, how would they be received by the inhabitants of the place. When they were well received, which generally was the case, they had sometimes to wait for months for an opportunity to continue their voyage.

It was thus that the Blessed Oderic travelled for seventeen years, and wherever he stopped he preached the Gospel of Christ and baptized numerous heathens.

7.

From Trebisond he went to Erzerum, then to Tabriz,

where the Superior of the Missions of Persia and India resided.

He remained there for a time in the Franciscan convent, then crossing Persia and Mesopotamia he reached Ormuz on the Persian Gulf.

From Ormuz he sailed to India in a boat, which, he says had not a nail in it, the planks being stitched with twine.

8.

On his arrival to India he heard of the death of the Martyrs of Thana. Moreover he was told that the Christians of that place had no priest, the only remaining Missionary the Dominican Fr. Jordanus Cattalani of Severac, having gone to Europe to bring Missionaries, he therefore proceeded to Thana.

Thana was at that time the centre of the Franciscan Missions in India.

The first thing that he did there, was to gather from eyewitnesses the acts of the Martyrs of Thana, and to put them in writing.[1]

How long he remained in Thana, is not known. He left that town, taking with him the relics of the Martyrs,[2] in order to give them a honourable burial in one of the two Franciscan convents at Zaycon.

1) We have given these acts in full, as redacted by Blessed Oderic in our book : The Martyrs of India, p. 16 to 30. 2) They had been buried at Thana, and not at Surat, as stated (probably through the mistake of a copyst) in one of the letters of Jordanus of Severac.

9.

From Thana, the Blessed Oderic went to Quilon. He travelled by sea, from place to place, having to wait everywhere for an occasional boat, sailing in the direction of Cape Comorin which he had to round in order to proceed to China.

He was hospitably treated by the Indians, but not so by the Mahomedans, against whose religion he was openly preaching; they persecuted him, and did their best to procure his death.

10.

— „On my way, he says, I received hospitality in the house of an Indian. When I had laid down for the night, the Mahomedans who wished to put me to death, set fire to the house, and, as every one had gone out, I remained alone, surrounded by the flames and unable to get out through the door, which was all in fire.

Reduced to such extremity, I took the relics of the Martyrs, and invoking the help of God through their intercession I withdrew to a corner.

The clemency of God was not slow to manifest itself: Three corners of the house were burned to the foundations, only the corner where I stood, full of confidence in God, remained untouched by the flames.

And when at last I could come out, the whole house fell, and other houses in the neighbourhood were destroyed by the fire."—

II.

— „Another thing befell me on the same journey, while I was going by sea to Quillon, where pepper grows in abundance.

The wind ceased, and it fell such a dead calm, that we could not proceed.

The pagans invoked their gods in vain; the Mahomedans prayed to Allah, but the wind did not come.

Whereupon they all turned to me and said: Get up and pray to thy God. If thou obtainest a favourable wind, we will load thee with honors. If not, we shall throw thee into the sea, with that bag of old bones, thou makest so much of.

Terror stricken, but full of confidence in God, who never abandons those who are in distress, we prayed with great fervour, and I made the vow of saying many Masses in honor of the Holy Virgin.

As no wind still came, I invoked our Lord Jesus Christ, by the merits of my brothers the Martyrs. And taking one of their bones, I gave it to my servant, telling him to go to the prow of the ship, and dip it into the sea.

Scarcely had he done so. God glorified his Martyrs, and a favourable wind arose.“—

12.

Once again, the Bl. Oderic was seized by the Moors, who inflicted on him all kind of tortures. They put him on the rack, and strained so cruelly his members, that his flesh was torn and blood abundantly flowing from his wounds: ut per omnes meatus corporis rivos sanguinis mitteret.

Even thus, they could not make him deny his faith. At last struck and amazed at such indomitable courage they let him go saying: — „It is thy God who protects thee, go in peace.“ —

13.

At last Oderic arrived at Quilon. He found there a large community of Nestorians who, he says, were only Christians by name, and a small community of Christians of the Latin rite, newly converted by the Franciscan Fathers, who, at that time had no permanent station there and were only visiting the Christians from Thana. A few years later they started there a Convent.

How long time did he remain in Quilon is not known. He sailed thence for Zaycon, where he buried the remains of the Martyrs of Thana.

14.

His further travels[1] have no connection with the history of the Church of India. He visited Sumatra (Somoltra) and some other islands of which he gives the names and the description, which however cannot be identified.

He reached at last the goal of his travels, Khanbalik or Pekin.

15.

He remained there three years with the old Archbishop John of Monte Corvino.

The Emperor of China who was well disposed towards the Christians, honoured him.

The number of Christians had greatly increased, the conversions were numerous, and the number of Missionaries inadequate, for the work they had to undertake.

Thus, after three years stay at Pekin, the old Archbishop persuaded Oderic to return to Europe, to represent to the Pope, who then resided at Avignon, the needs of the Missions of China, and come back to Pekin with a number of Missionaries. And the Emperor encouraged him in this undertaking.

16.

He went by land through Tibet. It was a terrible voyage.

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1) See Appendix: The Martyrs of Thana.

Once he was so exhausted, that he lay down on the road thinking that he would die.

The Blessed Virgin Mary appeared to him and, taking him by the hand, restored his strength, so that he could continue his journey.

17.

Once again, he was stopped on the road by a woman who told him:

— „Where art thou going Friar Oderic?"—

He answered: — „How dost thou know who I am?"—

— „How do I know? She answered. How do I know thee, servant of God, who hast done us so much harm, and who goest now to the west, to bring more men like thee, to expel us from China, where we are worshipped like gods. Go thy way, thou wilst never see that country again."—

— „Go away, Satan!" — Answered Oderic. He made the sign of the Cross and the devil disappeared.

His companion Friar James of Iberia heard the voices, but could see nothing, and he was much afraid, but Oderic reassured him, and they went on.

18.

At last, in the year 1330, after sixteen years of absence,

the Bl. Oderic returned to Venice, so exhausted and emaciated, that no one would recognize him.

He set out immediately for Avignon to see the Pope John XXII, but on his way he was struck with a severe illness, and had to remain at Pisa.

One day that he was overwhelmed with sorrow, for not being able to continue his voyage, and thus help the missions of China, St. Francis appeared to him and said:

— „Oderic, return to thy Convent at Udine, and prepare there for the reward of thy labours and of thy love of Christ.“ —

And he returned to Udine, where he lingered for some time and died on the 14th January 1331.

It is said that, during his travels, he had converted and baptized more than twenty thousand heathens.

322

ADDITIONS.

IV.
INDIA.

It is difficult to say exactly what part of India had been visited by the Bl. Oderic of Udine as he himself tells us that he narrates both, what he had seen by himself and what he had heard from others; and in his brief and concise narrative it is not always easy to distinguish the one from the other.

What is certain is, that he came to Thana, then proceeded along the western coast to Quilon whence he sailed for Zaycon.

He tells us little of his stay in India, but even such short narrative written six centuries ago is still not devoid of interest:

I.
Ormes.

I embarked, he says, at Ormuz. People in that country use boats, that are called: Iasse. These boats are sewn with a string. In the one I boarded there was not one nail.[1]

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1) Such boats, the planks stitched together with tarred twine, are still common on the coasts of India.

2.
Chanam.

I boarded then one of these boats and after a passage of twenty-eight days, I arrived at Thana where, as I shall later narrate[1] four of our brothers gained the glorious palm of Martyrdom for the Faith of Jesus Christ.

The town is well situated: there is bread and wine in abundance and a great variety of trees.

The inhabitants are heathens: they worship fire, snakes and trees. The country is ruled by Mahomedans who have conquered it, and is a part of the dominions of the Emperor of Delhi.

There are many wild beasts: lions, monkeys and big cats which they call: depi. But it is the dogs that catch rats for the cats are good for nothing.

3.
Quomodo piper crescit.

It is to be noted, that in a certain Kingdom called Nimbar[2] which I, Friar Oderic visited, pepper is found to grow, which is not to be seen in any other country of the world.

The forest in which it grows has a length of eighteen

1) We have given this narration in full in our book: The Martyrs of India p. 16 to 30.

2) Malabar.

days' journey, and in the forest itself there are two towns; one is called Flandrina and the other Angti.[1]

Flandrina is peopled with Christians, the inhabitants of Angti are heathens. These two towns are constantly at war, but the Christians are nearly always victorious.

Pepper is growing in this manner: It begins to sprout leaves like a vegetable. They plant it then at the foot of a tree, as we do in Italy with vine. The plant yields bunches of fruits, often in such a number that the branches seem to break.

Ripe pepper is green. They expose it to the sun to dry, and keep it in vessels.

In this same forests, there are rivers full of venomous snakes and of crocodiles.

At the southern extremity of this forest, lies the city of Quilon; it is there that the best ginger in the world is grown. It can hardly be believed how much trade there is in that town.

The heathens worship a bull, which they consider as sacred. They put him to work for six years, and then place him in a temple.

And they practice an abominable rite. Every morning two vessels are brought, one of gold, the other of silver. In the first, they collect the urine of the bull,

1) These towns cannot be identified,

and with it the heathens wash their faces. Into the second they put the dung, and with this stinking dirt, they anoint their foreheads between the eyes, then the top of their cheeks and their chest. They say that, after that, they are sanctified.

And it is done, not only by the ignorant people but also by the King and the Queen.

4.
De idolo mirabili.

They worship also a sculptured idol, one part of which is like a bull, the other human in shape.

The devil gives oracles to the pagans through the mouth of that idol, but to obtain it a sacrifice of the blood of forty virgins is required.

Men and women offer their children to the same idol. They bring them before it, and shed their blood in sacrifice. And many children die of it.

They also do other things, that are so abominable that one cannot describe them.

When a man dies, his body is burned, and his wife is burned with him,[1] on the plea that she must bear him company in the other world. But if she has sons from that husband, she can remain with them without dishonour.

1) A human sacrifice to the devil.

When the wife dies, no law binds the husband, he can, if he wishes take another wife.

5.

De alio regno et de S. Thoma.

Ten days journey from that country[1] lies another Kingdom of great extent, comprising many towns and territories. It is called Mabar.[2]

In this Kingdom had been entombed the body of the Apostle St. Thomas.

But at present the Church is filled with idols. Close to it live fifteen families of Nestorians, who are Christians, but abominable heretics.

6.

De idolo magno et mirabili.

They have in that country[3] a queer idol,[4] and, on certain days crowds of pilgrims from different parts of India gather to worship it.

The idol is very large, such as we represent St. Christopher. It is made of gold, seated on a golden throne, and bears a necklace of precious stones, which in itself is a great treasure.

The roof of the temple and the pavement are likewise gilt.

1) Malabar 2) On the Coromandel coast. 3) India. 4) Juggernaut.

Pagans come from a great distance to worship the idol.

On their way, some of these pagans bear a rope round their neck, others have their arms bound to a plank; others carry a knife stuck in their arms, which they only remove at the foot of the idol, so that their arms are covered with wounds, and they lose the use of them.

Some make their pilgrimage yet in a more singular manner: They make three steps forwards, and at the fourth, they stretch themselves at full length on the ground, then rising, they incense the place where they had laid. Those who make their pilgrimage in that way, take an infinite time to accomplish it.

Near the temple of the idol a tank has been dug out, into which pilgrims throw silver and gold coins and even precious stones, so that a vast treasure accumulates in it.

On the day when the festival of the idol is celebrated, the King, the Queen and the whole people come to the temple.

The idol is placed on a magnificently decorated car, and drawn in procession, amidst shouting, singing and playing every kind of musical instruments.

Pilgrims then begin to howl saying that they want to die for their god, and they throw themselves on the ground under the wheels of the heavy car, and are crushed to

death. Sometimes over five hundred men commit thus suicide.

The idol is drawn in this manner to an appointed place, and then with shouts and songs brought back to the temple.

There is no year but some five hundred heathens are thus crushed under the wheels of the heavy car. Their bodies are then burnt, and they are considered as saints because they have given their life to their god.

Others do away with their life in a different manner: A man proclaims that he wants to die in honor of the god. His parents and friends give him a banquet after which, they suspend from the neck of the victim five very sharp knives, and then with drums and music, take him to the temple.

When they come before the idol, the man exclaims: I give my flesh to the God, and do not fear to die for him.

And, seizing the knife, he cuts off lumps of his flesh from his body and throws them to the face of the idol, and thus perishes miserably. His body is burned and they regard him as a saint.

The King of this country is rich in gold and precious stones. They find there also good pearls.

7.
Silan.

There is an island called Ceylon, which has a circumference of over two thousand miles. It is full of snakes and other wild beasts, particularly elephants.

There is a high mountain, on which Adam mourned for his son during one hundred years.

On the top of the mountain there is a lake, not large but very deep, and the ignorant people say, that the waters of this lake have come from the tears shed by Adam and Eve over their son Abel. And they believe it notwithstanding the fact, that every one can see, that the water springs from the ground.

This lake is full of leaches and it is at its bottom that precious stones are found.

The King does not take these stones but, out of charity, he allows, for ten days in the year, the poor to gather them, and thus relieve their misery.

And, as it is not advisable to get into these waters on account of the leeches, they rub their body with the juice of the lime, after which they can go down into the water without being molested by the leeches.

From among the gravel of the streams that descend from that mountain, they dig out the best rubies, good diamonds, and other precious stones.

It is said, that the King possesses more of these precious stones and pearls, than any other sovereign in the world.

There is in this Island a great diversity of animals and birds, and they say that the wild animals do no injury to foreigners, and attack only natives. The island abounds in foodstuff. There are some birds of a large size, and geese with two heads.—[1]

1) The Blessed Oderic did not go himself to Ceylon, he wrote what others narrated him. I doubt very much if there were ever in the island geese with two heads, but it is a fact that the goose with two heads is one of the principal subject of ornamentation with the singhalese, in their wall paintings and carvings.

V.

HUMAN SACRIFICES.

The Bl. Oderic mentions human sacrifices which, in his time, were offered to the devil.

These sacrifices were not voluntary, as might appear.

They were prepared before hand: The chosen victims were made to drink a powerful narcotic, and under the influence of that maddening drug, hypnotized by the shouts of the crowd, the beating of drums and the sound of strident trumpets, men threw themselves under the wheels of the Juggernaut car, and women on the funeral pyre of their husbands.

They did it in an access of madness produced by the drug, and often really possessed by the devil.

Wherever devil worship is practised, there are always human sacrifices under one form or another.

ST. FRANCIS XAVIER.

336

ST. FRANCIS XAVIER.

We read in the Roman Martyrology:

2. December. In Sanciano Sinarum insula Sti. Francisci Xaverii e Societate Jesu, Indiarum Apostoli, gentium conversione, donis et miraculis clari, qui plenus meritis et laboribus obdormivit in Domino. Ipsum Beatum virum Pius X. Pontifex Maximus, Sodalitati et operi Propagandae Fidei coelestem patronum elegit et constituit. Ejus tamen festum jussu Alexandri VII sequenti die celebratur.

3. December. S. Francisci Xaverii Confessoris e Societate Jesu qui pridie hujus diei in pace quievit.

The lessons of the Roman Breviary are well known, there is no need of giving them here.

The feast of the Octave on the 10. December has no proper office: The Oratio is the same as on the 3 December, and the lessons of the second nocturn: Sermo S. Bernardi Abbatis 2. de S. Victore.

It would be desirable to have proper lessons, intended to inspire a greater devotion to the Holy Apostle of India, singularly among those who are called to continue his

work among the heathens, and a proper Oratio invoking more directly his protection and help.

By decree of the S. C. of Rites dated 6. March 1894 he Supreme Pontiff Leo XIII has allowed to celebrate, in the Archdiocese of Goa, on the 3rd day of April, the feast of the Translation of St. Francis Xavier, and approved a proper Office. The lessons of the second nocturn are taken from the Bull of canonisation of the Saint: Rationi congruit of Pope Urban VIII dated 6. August 1623.

Postulation should be made that this feast be extended to all the dioceses of India, and it would be perhaps well to modify the lessons so as to render them more devotional. The Oratio is as follows:

Oratio.

Domine Jesu-Christe, qui Beatum Franciscum innumeris in exanimi suo corpore miraculis glorificasti, ejusque sepulchrum apud Indos gloriosum reddidisti: concede ut, qui ejus mirabilem Translationem in terris celebramus, ipsius virtutes imitando, ad coelestem patriam transferi mereamur. Qui vivis et regnas etc.

As regards the life of St. Francis Xavier, and his Apostolate in India, we refer the reader to our book: St. Francis Xavier Missionary.

THE BL. RUDOLF ACQUAVIVA AND HIS COMPANIONS.

340

THE BL. RUDOLF ACQUAVIVA AND HIS COMPANIONS.

We refer the reader to our book: The Martyrs of India, where we have related the Martyrdom of the Blessed Rudolf Acquaviva d' Aragon, and of his companions: Alphonso Pacheco, Peter Berno, Anthony Francisco, Francis Aranha, Jesuits and the four Indians, who have not been included in the Beatification, namely Paul Acosta, Francis Rodriguez, Dominic a boy of fourteen, and Alphonso Costa, a child of twelve years of age.

It should be examined if these four Indian Martyrs who certainly died for the Faith, could not be included in the beatification. The two last named singularly about whose life and death we have more details, would be wonderful patrons for Indian youths and boys.

We try to excite their devotion to St. Aloysius, but they understand so little of the life of this scion of the princely house of Gonzaga which was so different from their own, and will always be for them something foreign and incomprehensible. Whilst Dominic and Alphonso Costa, who have lived in the same circumstances of their own life, would be understood by every Indian boy, and the touching history of their youth and of their holy death, would inspire them with a burning love of their Faith.

343

ST. GONSALVE OF BASSEIN.

ST. GONSALVE GARCIA.

He was one of the twenty-six Martyrs of Japan canonized in 1862 by Pope Pius IX.

We read in the Roman Martyrology, on the 5th February:

In regno Japoniae, passio viginti sex Martyrum, qui pro Catholica Fide in crucem acti et lancearum ictibus perfossi, inter divinas laudes ejusdemque fidei praedicationem gloriose accubuerunt, et a Pio IX Pontifice Maximo sanctorum fastis adscripti sunt.

No mention of St. Gonsalve's name is made in the lessons of the Breviary: He is included in the number.

These lessons therefore should be modified and adapted to the Proprium Indiarum.

It should be mentioned that S. Gonsalve Garcia was born in Bassein, near Bombay, of a Portuguese father and an Indian mother, and a special mention made of the striking circumstances of his death:

A large crowd had assembled whilst the preparations were made for the execution. St. Gonsalve in the mean-

time was preaching in Japanese to the people, who were astonished seeing the joy he felt in dying for Jesus Christ.

When at last the cross on which he was to be hung was erected, he knelt and kissed it exclaiming:

— „Oh Jesus I have done all I could for the salvation of souls, accept now the sacrifice of my life. Had I thousand lives, I would willingly give them all for the love of thy Holy Name.“—

He was the first crucified, holding in his hand a rosary which had been blessed by Pope Adrian VI, and continued to pray till the last moment, when he was pierced with lances.

Such should be the text of the sixth lesson, the fourth and fifth made out of the present lessons abridged.

For more details, see our book: The Martyrs of India p. 133 to 136.

347

THE BL. DENIS AND REDEMPTUS.

BL. DENIS OF THE NATIVITY AND BL. REDEMPTUS OF THE CROSS.

See: The Martyrs of India p. 176 to 182.

Oratio.

Deus qui mirabili dispositione Beatos Dyonisium et Redemptum per maris pericula ad palmam Martyrii perduxisti, eorum intercessione concede: ut inter mundanas varietates et saecularia desideria, fideles usque ad mortem in confessione tui nominis maneamus. Per Dominum etc.

351

BL. JOHN DE BRITTO.

352

353

BL. JOHN DE BRITTO.

See: The Martyrs of India p. 202 to 219.

Oratio.

Deus qui ad Fidem Catholicam apud Indos propagandam Beatum Joannem Martyrem tuum invicta constantia roborasti; ipsius meritis et intercessione concede, ut qui triumphi ejus memoriam recolimus, etiam Fidei exempla imitemur. Per Christum Dominum nostrum.

APPENDIX.

THOMAS OF CANA.

357

THOMAS OF CANA.

I.

The name.

In our life of St. Frumentius [1] we have identified that great Apostle of Malabar with Canai Thoma or Thomas of Cana, that mysterious personage, of whom such a vivid recollection has been preserved in Malabar, who appears in legend and song as the restorer of Christianity in that country, but about whom little is known, save that he was unquestionably a great organizer, a man of indomitable faith, who revived through all Malabar the Catholic Religion, which, at that time was on the verge of becoming extinct.

To any serious student of history, it will be only too evident that Canai Thoma or Thomas of Cana is the name under which St. Frumentius was known in India.

But, some may ask, what reason was there for his changing his name of Frumentius into that of Thomas?

The same reason I may say that induced me, on my

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1) See pages 205 to 230.

appointment as Delegate Apostolic of India, to add to my name that of Michael. Ladislas was a name unknown in India; most of the Christians had never heard of it, whilst Michael, the second name given me at baptism, was familiar to all.

Now, Frumentius is even worse than Ladislas. I should like to see, how the Indians, accustomed to the soft and musical sounds of their mother language, would manage to pronounce such hard, tongue breaking name as Frumentius.

Finally, these was a custom in Malabar, introduced as they say by the Apostle St. Thomas, who himself, according to tradition, was called in his youth Jude, that the deacon on receiving the priesthood, changed his name. What more natural then, that St. Frumentius, going to Malabar, to continue there the work of the Apostle St. Thomas, took his name and called himself Thomas.

But these are only conjectures of secondary interest.

The simple explanation is, that, when the two boys were sold as slaves to the Rajah, who had for them a paternal affection, and rose them afterwards to high dignities in the State, at this prince's Court they would easily call the younger brother Edesi, but Frumentius being too much for them, they called him Thomas, which was the

commonest name among the Christians of Malabar, and as he was born in Cana in the neighbourhood of Tyrus, he was called Thomas of Cana.

II.
MAR THOMA.

Those who would make two persons of St. Frumentius of Tyrus or of Cana, whose feast the Church celebrates on the 27th October, and Mar Canai Thoma or Thomas of Cana, must necessarily fall into an absurdity.

For, they would have to admit two Missionaries, and two great Missionaries, working at the same time in a country smaller in size than Holland, each independently one from another governing the whole Church of that country, both building Churches, converting whole villages, visiting Malabar from one end to the other, both Syrians, and never meeting each other. For neither historical tradition, nor local legend, mentions more than one man, who in Europe is called Frumentius, and in India, Mar Canai Thoma.

Thomas of Cana was certainly a Bishop. We shall demonstrate that in the following chapter.

Here we shall only draw the readers' attention on the title of Mar that is given to him.

But, Mar, they would say, means simply Lord and, though according to custom, this title is placed only before

the names of Angels, of Saints and of Bishops, it may quite as well be given to any great personage, to any layman of high standing.

Yes, it may be given. But has it ever been given in Malabar to others than to the Bishops?

When they speak of the Dewan or of the Chief-Justice do they ever say Mar Krishna Aiyer or Mar William Jones? Do they give it to the heads of great commercial houses? Mar Jaspar Brown or Mar Isaac Goldstein?

This title in Malabar is given exclusively to the Bishops.

III.
MERCHANT OR BISHOP.

But, they will urge, Thomas of Cana was an Armenian merchant.

I shall in the first place remark with Raulin, that, at that time southern India had no intercourse with Armenia, and that the name of Armenus, which some authors give to Thomas of Cana is a corruption of Aramaeus, Syrian.

Was Thomas of Cana a merchant ?

A merchant, note it well, who was erecting dioceses, who was giving jurisdiction to Bishops, appointing an Archdeacon to act as his Vicar General, introducing in all the Churches the Syrian liturgy.

Who ever knows a little of the organisation of the Catholic Church, will understand, that such things can only be done by a Bishop, and not by every Bishop, but by one who is provided with extraordinary faculties from the Pope.

If these powers, in our case, had been given through St. Athanasius, it was because, at that time, southern India was considered as a part of the Patriarchate of Alexandria.

We have seen, that the Christians of St. Bartholomew applied to Alexandria for Missionaries, and the Patriarch gave them St. Pantenus.

St. Frumentius did the same, and it was St. Athanasius who consecrated him Bishop, and sent him to India.

The notion that southern India depended always on Babylon was a Nestorian forgery. And as they could not have substituted at once Babylon for Alexandria, which would have made their fraud too patent, they said in the beginning, that the Bishop of southern India were coming from Babylon of Egypt; then they dropped Egypt and left Babylon alone.[1)]

Now, how did Thomas of Cana come to be called a merchant?

The origin of this legend is to be found in Barros, and in the manuscript of the British museum which I have mentioned in another place, where in the deed of privileges granted to Thomas of Cana, the Perumal of Chera takes the title of Cocurangon.

That it was a title is certain for the Rajah's name was Iravi Varma.

Cocurangon is a Portuguese corruption of Cotucuvangon, which means literally: To give, he who accepts, in better English: He who takes to give.

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1) Kirchee. Prodromus Egyptiacus.

As a title of the King it could be taken in the sense of: one who accepts homage to grant favours, but in reality it means: one who trades by exchanging foreign goods for the products of the country: A merchant who does not sell but exchanges, barters his goods, but still a merchant.

That such title was taken by a King, even in the latter sense, is not surprising. The King of Portugal bore the title of Lord of the trade of India.

Moreover at that time the native potentates were in a certain sense traders. It was from them principally that foreign merchants acquired the products of the country, which they exported to Europe.

These foreign merchants were few, they were honoured and considered as important persons.

There would therefore be no wonder that the Perumal of Chera was given the title of Cotucuvangon.

Now, among the privileges which King Iravi Varma granted to Thomas of Cana, was that of using the King's own title, and calling himself: Cotucuvangon.

The word being taken by the people in its strictest sense, gave rise to the legend that Thomas of Cana had been a merchant.

Besides it is possible that St. Frumentius, or Mar Canai Thoma, as he was called in India, was, by the very

force of circumstances obliged to carry on some kind of trade.

He had to establish and maintain a mission of vast extent and, to do that, considerable funds are needed.

Now, at that time, coined money was rather rare, trade was carried on by barter, the purchaser paying in kind for what he was buying.

The legend says, that Thomas of Cana paid in corals and pearls for the land he purchased from the Rajah:

> And when he reached Cranganore
> He went to Cheraman Perumal
> And bought land with corals and pearls.[1]

Missionary Bishops of to-day, in order to provide for the maintenance and progress of their Mission, do their best to get money from Europe.

At the time of St. Frumentius, there were no banks, current money was scarce, one had to pay in kind for all necessities, and thus instead of getting money from abroad, St. Frumentius got articles of merchandise, and thus was called a merchant, and a very rich one.

And even in our time, I remember it well, the first Missionaries who went to Central Africa, where money was as yet unknown, had to carry with them heavy cargoes

1) Wedding song.

of cotton cloth, glass beads and copper wire, to pay with it for the land they acquired, the materials and workmen for the chapels and houses they built, and for all necessities of life.

And they were certainly considered by the natives as very rich merchants.

IV.
THE TWO WIVES.

I would have made no reference at all to the question of the two wives of Mar Canai Thoma, if it were not for the fact that the matter has been put forward by some who pretend to be his descendants.

Of course, such descendance can never be proved. But even considering it as a simple tradition, those who seek in that way to exalt their high nobility, should not forget the law of Manu, which regulates the caste system in India, and would do better to look for other arguments, not difficult to find in a country like Malabar, where a true nobility of race and tradition exists.

Nevertheless, the tradition that Thomas of Cana was married, and even twice married, serves as an argument to those who deny his having been a Bishop.

Assemani gives the following explanation: By his two wives, he says, they understand the two dioceses which he governed, those of Cranganur and Angamali; and by his children, the Christians under his care and the heathen that he converted.

It is certainly an ingenious explanation, but taking into consideration the constant tradition, I do not see why it should be denied, that St. Frumentius had been married, and was a widower of two wives, when St. Athanasius consecrated him Bishop.

It will perhaps be objected, that St. Paul established the law, that the Bishop should be: unius uxoris vir.

That is true; but at that time as at present, there were dispensations. And in the case of St. Frumentius, there was certainly a good reason for granting a dispensation, for, it was necessary to send to India a Bishop who knew the language of the country, and there was no other choice than between himself and his brother Aedesius.

Then too the reason of the great influence Frumentius enjoyed in Malabar, as former Dewan and co-regent of the Kingdom of Chera, and that was certainly a great advantage.

But these were not the considerations that moved St. Athanasius: — „Whom other could we find, he said, so full of the Spirit of God." —

I am rather inclined to admit, that St. Frumentius had been married:

As we have seen, he was a very young boy, puerulus, when he was sold as a slave to the Perumal of Chera.

We see him afterwards Administrator of the Finances of the State, Dewan, or Prime Minister and co-regent with the Queen, during the minority of Iravi Varma.

All that supposes that he had lived in India twenty or twenty five years, and consequently was about forty years of age, when he started for Alexandria.

Now, I ask any one who knows the customs of Malabar, would they have allowed him to remain unmarried all this time? They marry boys of sixteen, and widowers are married again.

The tradition, again, is confirmed by the deed of donation, (whatever its historical value be) of the forest which the Rajah had given to Thomas of Cana, in perpetuity, to him, and to his descendants. (If the Portuguese translation of the deed renders correctly the word: descendants).

In any case I see no reason to deny, that at the time of his consecration St. Frumentius was a widower, and even a widower of two wives.

If he had children, he did not abandon them when he went to Alexandria, since he undoubtedly intended to return to Malabar with Missionaries, who, not knowing the language of the country, could have done nothing without him.

As for the tale of the concubine, it was a fabrication

of the Nestorians. The following is the legend that gave rise to it:

A woman of the Dhoby caste named Kaula was living in concubinage witn a pagan named Sankarawarthy.

When her brothers discovered these illicite relations, they wanted to kill her.

Sankarawarthy fled to Thomas of Cana who, having ordered him to separate from the woman, and give her sufficient means for a honest sustenance, protected her against her brothers' wrath.

He had her then instructed in the Catholic Faith and married her to a servant called Birabalam.[1)]

Their descendants to give themselves a less low origin, invented the tale that Kaula had been the concubine of Thomas, and the Nestorians spread the tale in order to lower a great Catholic hero in the estimation of the people.

1) Old local legend.

V.
THE DATE.

There remains finally the question of dates.

St. Frumentius was consecrated Bishop by St. Athanasius in the beginning of the year 327, and came to India in 328.

The tradition of Thomas of Cana mentions only one date, that of 345.

These two dates can be easily reconciled: 328 is the date of the arrival of St. Frumentius to India as a Bishop. 345 is the date of the deed by which the Rajah made him a gift of land, and bestowed on him certain privileges.

The whole local tradition, places Thomas of Cana in the fourth century:

> St. Thomas, who first visited the land of Malabar,
> Removed all pains and gave us happiness.
> Three hundred years after him arrived Thomas of Cana:
> He settled at Cranganur, the land of Cheraman,
> And built a beautiful Church and a town.[1]

1) Old wedding song.

The other dates, as 745, 825, 855 and 907 have been invented by those who sought to identify Thomas of Cana, with one or another Nestorian Bishop, who visited Malabar at a later period.

But all their contrivances break down in face of the following argument:

Every one admits, and none denies, the fact being too well authenticated, that Thomas of Cana lived in Malabar under the reign of Cheraman Perumal.

Now the dynasty of the Perumals of Chera reigned over that country from 216 to 428. It is therefore between these two dates that we must place Thomas of Cana.

375

THE MARTYRS OF THANA.

THE MARTYRS OF THANA.

I.

Blessed Thomas of Tolentino.

We have given a detailed notice on the Martyrs of Thana in our Book: The Martyrs of India p. 12 to 31.

These Martyrs were the Franciscan Friars: Thomas of Tolentino, James of Padova, Peter of Sienna, Priests and Demetrius of Tyflis a Georgian Lay-Brother.

There is some incertitude about the precise date of their Martyrdom.

In the above said book we had given that of the 1. April 1320. But, having again examined the question, I would rather be inclined to admit that of the 9. April 1321, and the 9th of April is the day on which their feast is celebrated, where it has been conceded by the Holy See.

We read in the Martyrology of the Franciscan Order:

Die 9. Aprilis. Thanae in India. Beati Thomae a Tolentino Ordinis Minorum qui, una cum tribus sociis ejusdem Ordinis, glorioso pro fide Christi Martyrio coronatus est:

And in the Breviary:

Oratio.

Deus qui nobis in Beato Thoma Martyre tuo, apostolici zeli ac fortitudinis exemplar eximium praebuisti, ipsius meritis et precibus concede, ut proprium et aliorum salutem jugiter operari studeamus. Per Dominum etc.

Lectio IV.

Thomas Tolentini in Picaeno nobilibus parentibus natus, vix inita adolescentia, sequendae studio perfectionis incensus, Sacri Franciscalium Ordini sese adjunxit. Seraphicam regulam professus, tum caeteris virtutibus, tum maxime singulari paupertatis amore ac zelo salutis animarum enituit.

Hanc inter Ayton rex Armenorum sacerdotes aliquos a Ministro Generali Ordinis Minorum expostulavit, qui, in ipsius regno, Catholicam Religionem propagarent ac tuerentur.

Thomas igitur quatuor adjectis sodalibus, illuc est missus; exceptique a populo summa veneratione, innumeros schismaticos ad Ecclesiae veritatem reduxerunt, et infidelibus quamplurimis persuadere ut christiana dogmata profiterentur.

Lectio V.

Accidit autem ut Ayton ab armis Saracenorum premeretur, quamobrem Thomas cum binis sociis ad

Nicolaum quartum Romanum Pontificem, et ad Reges Galliarum et Angliae ab eo legatus, auxilia petiturus venit.

Qua legatione perfunctus in Armeniam reversus est, abductis secum duodecim religiosis viris ex eodem Franciscalium Ordine in aeternam earum gentium utilitatem.

In Persiam transgressus, inde iterum a sodalibus suis in Europam mittitur, docturus Pontificem de Christianae Religionis provectu in Tartarorum imperio.

Erat is Clemens eo nomine quintus, qui Thomae nuntiis usque adeo delectatus est, ut Joannem a Monte Corvino, illuc strenue operantem Archiepiscopum Camballiensem[1] primumque Sedis Apostolicae Legatum apud Orientalium gentes creaverit, eisque Franciscales septenos addiderat suffraganeos Episcopus, quibus Ecclesiastica hierarchia constitueretur.

Lectio VI.

Thomas his feliciter gestis, in Orientem tertio redit. Dum vero novam apud tartaros et Indos expeditionem cogitans, Colam[2] contendit, adversa navigatione Tanam deducitur, ubi gloriosum cum tribus sociis Martyrium fecit. Nam a Saracenis comprehensus, ac de Religione multa interrogatus fidei Catholicae veritatem praedicans, Mahumetis falsitatem libero sermone corripuit. Vinculis

1) Pékin. 2) Quilon.

propterea convictus, ac verberibus affectus, tunc soli ardentissimo objectus, denique quinto Idus Aprilis, millesimi trecentesimi vigesimi primi, truncatus capite vitam finivit.

Ejus sacrum corpus a beato Oderico in templum fratrum Minorum civitatis *Zaytonensis*[1] elatum est. Abscissum vero caput Tolentinum delatum, magna ibidem pietate colitur.

Cultum autem Beati Thomae ab immemorabili tempore praestitum, Leo decimus tertius Pontifex Maximus ex Sacrorum Rituum Congregationis consulto ratum habuit et confirmavit.

If the Holy See allows this office to be included in the Proprium Indiarum Orientalium, the fourth and fifth lessons could be made much shorter, and the names of the three other Martyrs added with a few details of their life and Martyrdom.

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1) See the following chapter.

II.
ZAYCON

1.

When the Blessed Oderic came to Thana, he exhumed the bones of the Martyrs, that he might bury them in a Convent of the Franciscan Order.

He could not find the mortal remains of Peter of Sienna, which still repose at Thana in an unknown grave.

According to the Legend the Blessed Oderic had a revelation, that the relics of the Martyr would be discovered, in a moment when the Church of India will pass through critical times.

Blessed Oderic took then the bones of Thomas of Tolentino, James of Padua and Demetrius of Tyflis and brought them for burial to a Franciscan Convent in India Ulteriori in a town which he calls in one place Sandon, in another Zaycon.

2.

Now, where are we to look for this town of Sandon or Zaycon?

We have not here, at our disposal the necessary

references to probe this question to the bottom. We hope nevertheless that, with the knowledge that we have of these countries, the following few remarks could perhaps help one, who would undertake a serious study of the question, as it is certainly of interest to us, to investigate, where do the mortal remains of the Martyrs of Thana repose.

It seems to us that, as regards this town, which the Blessed Oderic calls in one place Sandon, in another Zaycon, which the lesson of the Breviary calls Zaiton, and others Catan, Cayton and Kai-Tong, and which the geographers place on the main land of China, in front of the island of Formosa, a little north of Amoy, the authors make a confusion.

Instead of one town known under all these names, it seems certain that there were two different towns: one called Zaycon or Sandon, the other Catan, Cayton or Kai-Tong.

Both town were situated in the province of Mansi or Manji of the Chinese Empire; but that province at that time extended from the Irrawady to the Yangtsekiang.

Zaycon, says Oderic, was in Ulteriori India, and under that name he means Indochina. Cayton was in proper China.

It took three or four months to go from *Zaycon* to Pekin. Now, in a letter dated January 1326, Andrew of Perugia, Bishop of Cayton, writes that it takes three weeks to reach Pekin from that town.

The Blessed Oderic writes that the Franciscan Fathers had two residences (loca) at Zaycon, and does not even mention a Church, whilst, at that very same time, there were at Cayton two Bishops Andrew of Perugia and his coadjutor Peter of Florence, and they had there a magnificent Cathedral.

In the letter which we have mentioned above, the Bishop of Cayton speaks of the Martyrs of Thana, but says nothing about their sepulture, which he would certainly have done if they were buried in his Cathedral.

Lastly, as we will see from his itinerary, Zaycon was the first town of importance that the Blessed Oderic met after leaving Quilon. And when he started from Zaycon on his way to Pekin, it was only after months of travel, that he reached a big river, which could not be other than the Yang-tse-kiang, near the mouth of which, lay, he says, the city of Caton. He visited twice Zaycon, but did never go to Cayton.

Zaycon therefore and Cayton were two different towns, very distant one from another, and I am inclined to think that they were Saigon and Shanghai.

3.

The itinerary of Oderic points clearly to two towns.

This itinerary is rather confused, nevertheless it can be easily reconstructed.

To do that, two things have to be taken into consideration:

1.— A distinction must be made between the places that Oderic had visited himself, and those which he describes from hearsay.

2.— That he did no go round about, like Moses in the desert, but proceeded straight to his goal.

His goal was Pekin, and, at that time, the road to Pekin was well known. Many Missionaries were going there, for it was precisely the time when the Missions of the Franciscan Order were flourishing in China, and even merchants from Italy were travelling on that road.

4.

Let us now follow the itinerary of the Blessed Oderic of Udine.

He sailed from Quilon for Zaycon or Sandon, in India Superiori, where he buried the bones of the Martyrs.

There is nothing extraordinary in the fact that he went, as it appears from his narrative, directly from Quilon to Zaycon. The sailing ships do not stop for coaling on their way.

In the sixteenth and seventeenth century, the Portuguese trading vessels sailed directly from Cochin to Malacca, passing south of Ceylon, and I knew yet old Missionaries, who had come round the cape of Good Hope from Bordeaux to Pondicherry, without touching any place on their way.

From Zaycon Oderic took a trip to the Islands that now belong to Holland: He went to Sumatra, then to a very large Island, that he calls Nicimeram, and which could be no other than Borneo, thence to the south, to the Island of Dodyn, whose inhabitants were maneaters, and from there he returned to Zaycon.

Here we meet with a difficulty. The Blessed Oderic says: Cum navigarem per mare Oceanum *versus orientem*, ad provinciam Mansi ego deveni. Now it is evident that in order to reach, from an Island south of Borneo, any point on the coast of the province of Mansi, one has to sail to the North and not to the East.

When studying such old travels, one must get resigned to the vagaries of the copyists, at the time printing was unknown.

Through the whole of Oderic's narrative runs a formula continually repeated, which certainly has been interpolated by some enterprising copyist: *Per multas terras et civitates versus orientem.*

This formula is repeated when our traveller, having crossed the Yang-tse-Kiang, turns positively to the North on his way to Pekin. And even, when on his return journey, he goes from Pekin towards Thibet, it is always: *versus orientem.*

No notice therefore has to be taken of this evident interpollation.

From the Island of Dodyn Oderic sails back to the province of Mansi and lands in a town which he calls Senstalay, distant one day voyage from the sea, probably on one of the western branches of the delta of the Mekong, the Kua-Bassoc or the Kua-ko-Kien, and then returns by land to Zaycon, (which we suppose to be Saigon), where he had buried the relics of the Martyrs of Thana.

This trip from Zaycon to Sumatra, and other Islands, seems to be the only fact of Oderic having deviated from his way. He did it probably for the purpose of investigating if there were not some hope of establishing a Mission on these Islands.

From Zaycon, he follows the direct route to Pekin.

He sails first to a large maritime town which he calls Sucho. He then continues his voyage by land and, after many marches, for he says: eighteen days and eighteen days and yet many days, he reaches Ahamsane, a town

built on back waters like Venice, probably on the great lake that divides the provinces of Hoonan and Hoope, where four Franciscan Missionaries resided.

Hence, after a march of six days, he reaches the great town of Chilefu, which could have been Hankow, where he crosses the river Chanay, that, according to his description, cannot be other than the Yang-tse-Kiang, near the mouth of which, he says, lays *the town of Calan.*

This shows us clearly the position of Cayton, which some authors identify with Zaycon.

From Chilefu he goes to Jansi where he lodges in a Franciscan Convent. He took there a boat on the Hwang-ho, stopped a short time at Lencui, landed at Sukumat, whence he goes by land to Pekin.

5.

Let us now see, what that itenerary has to tell us:

The objective of Oderic's voyage was China, Pekin.

On his journey along the western coast of India, although we see from his narrative that he had landed in many places, he gives only the names of two: Thana and Quilon.

From Quilon he goes to Sandon or Zaycon.

He deposited in that town the relics of the Martyrs of

Thana, and makes a trip to Sumatra and a few other Islands, and returns to Zaycon.

Now, if Zaycon were situated in proper China, as some authors would have it; in Fokien: Foochow, as Fr. Marcellinus of Civezza supposes, it would rather be a bad starting place for a trip to Sumatra.

How can we conceive, that one, travelling from Europe to Pekin, would stop at Amoy or Foochow in order to make a trip to the Malayan Islands and back, adding thus four thousands miles to his voyage.

It is evident therefore that we must look for Zaycon much more to the west.

The itinerary shows us clearly that Zaycon and Cayton were two different towns, situated at both extremities of the province of Mansi: Zaycon in the vicinity of the delta of the Mekong river, Cayton near the mouth of the Yang-tse-Kiang.

Zaycon, says the Bl. Oderic, in the province of the Chinese Empire called the Kingdom of Mansi, in Superiori India.

At that time, the province or Kingdom of Mansi (others say Manji) was a very extensive territory, bounded on the North by the Yang-tse-Kiang, and comprised the whole of Southern China, and Indo-china with the

exception of the Peninsula of Malacca, the South-western part of Siam and the Southern portion of Burma.

The town of Zaycon, was situated in the Chinese Empire, as it was in the 14th century; in the province or Kingdom of Mansi, in the western part of that province; in India Superiore, says Oderic of Udine: that is in Indo-china.

It was a station on the way from India to Pekin, from which one could make a trip to Sumatra.

Zaycon therefore was perhaps and probably Saigon. The names are identical.

6.

I would be glad, if these few remarks would afford some help to one who would take interest in dilucidating the question, with the purpose of building and not with the insane mania of demolishing, which unhappily now prevails.

I could not do that myself for lack of books of reference, which are not easy to be got in India. I had only at my disposal the itinerary of Oderic of Udine, but it should be compared with that of Marco-Polo, of John of Marignolli and other travellers of that epoch.

It would be certainly interesting for us to ascertain the place where the remains of the Martyrs of Thana are buried.

391

FR. JOSEPH VAZ.

FR. JOSEPH VAZ.

See our Book: The Apostle of Ceylon.

BISHOP ANASTASIUS HARTMANN.

395

50*

ANASTASIUS HARTMANN.

I.

Louis Hartmann was born on the 24th February 1803 in Switzerland, at Altwiss, in the parish of Altkirch near Lucerne. His father was a farmer.

He entered the noviciate of the Capuchin Fathers on the 13th September 1821, and took at his profession the name of Anastasius.

On the completion of his studies he was sent to the missions and arrived at Agra in March, 1844.

Two years later the Vicariate Apostolic of Agra was divided, and its eastern half erected by the Holy See into the Vicariate Apostolic of Patna, the seat of the Bishop being later transferred to Allahabad.

Fr. Hartmann was then appointed Vicar Apostolic of Patna and titular Bishop of Derbe. His consecration took place at Agra, on the 15th March 1846.

A few years later Bishop Hartmann was appointed Administrator of Bombay, and governed that immense Vicariate from 1850 to 1856.

Tired with a life of struggle and hard work, his health shattered, he returned to Europe and took his abode in Rome.

He remained there till 1860, when his former See of Patna becoming vacant on the death of Bishop Zuber, he was appointed to it a second time by the Pope, and he governed the Vicariate of Patna till his death which occurred at Coorjee, on the 25th April 1866.

His process of Beatification was begun in 1907.

2.

It is not easy to describe in a few pages the life and labours of this servant of God. We shall therefore confine ourselves to the narration of one fact, the saddest perhaps in the history of the Church of India, an episode in which Bishop Hartmann played a part, which illustrates his heroic character.

The details of the Schism of Goa, which tore the Church of India under the Pontificate of Gregory XVI, are known to every one.

Many Goa priests, in order to gain the favours of the Government of Lisbon, and secure for themselves pensions and benefices, adhered to the schism.

The metropolitan See of Goa was vacant; priests were no longer ordained, the old priests were dying out and,

under these circumstances, the schism would have died out with them, for the people had preserved the Faith, when Jerome de Mattos, Bishop of Macao, made his adhesion to the schism, and was called to Goa by the Vicar Capitular. He landed in Bombay, about the end of 1852.

In vain did Bishop Hartmann endeavour to recall the unhappy prelate to his duties towards God.

He went to Goa and proclaimed that, whoever wished to be ordained priest, had to present himself before him.

There was a crowd of candidates, for the most part cooks and kitchen coolies.

Bishop de Mattos held ordination services on three consecutive Sundays in February 1853, and conferred Orders to 536 candidates: Minor Orders to 287, Subdiaconate to 207, Diaconate to 11 and priesthood to 31.

He would have ordained them all priests, but the people arose and drove him out of Goa.

The Christians were exasperated: They said that, if the unhappy Bishop would have remained longer at Goa, he would have given holy orders to all the cocoanut palms that grew on the sea shore. Hence the name of Palmeiros, that was given to those ordained by Bishop de Mattos.

After his departure from Goa, the priests he had ordained remained of course suspended, and the deacons,

subdeacons and minorites returned to their respective kitchens.

I knew the remnants of these Palmeiros, they were a horrid lot: many could scarcely read and write: I remember a deacon, who was cook in the restaurant of a Railway Station.

3.

The ordination of 31 priests, no matter what they were, gave a new life to the schism, which found soon its way to Bombay, where there was a large Goanese community.

Four wretched priests stood at the head of the schism. They were: Marian Suares, Joseph de Mello, Braz Fernandes and Gabriel d' Oliveira.

On the 12th March 1856, Bishop Hartmann then Administrator of Bombay, learned that Joseph de Mello, the parish priest of the Church of St. Michael in the suburb of Mahim who, till then had remained faithful to the Catholic Church, had fraternized with the schismatics, and that, on the following day, which was Passion Sunday, he would make a declaration of adhesion to the schism and place himself and the whole parish under the jurisdiction of Goa.

This would have been a fatal blow, for, at that time, the Government of Bombay, composed of rather bigotted protestants favoured indirectly the schism, and the Courts

of Law, in case of prosecution, gave judgment in favour of the one in possession, were he lawfully so or no.

Thus, to save the parish, the great majority of which remained faithful to Religion, it was necessary that the Bishop assert and maintain his right and possession.

Joseph de Mello, the apostate parish priest, had prepared everything for eleven o'clock. Thinking he would take the Bishop by surprise, he did not even suspect that the Prelate was aware of his treason.

Great was therefore the astonishment of his supporters when, at eight o'clock in the morning, they saw a carriage stop before the door of the Church, and the Bishop descend from it with his secretary.

They were so much taken by surprise, that they made no opposition, and the Bishop entered the Church followed by the crowd.

The Police, whom the rebels had called to support them, in case the parishioners would oppose the doings of the apostate parish priest, expelled the people from the Church; but they did not dare to touch the Bishop, who remained inside, with his two secretaries, and about forty of the principal Catholics of the Parish.

Bishop Hartmann ordered the faldistorium to be placed before the altar, sat on it, and began to pray.

The schismatics, who had by this time recovered

from their surprise, baricaded from outside the door of the Church, and closed and nailed all the windows, leaving only one opening, through which some rascals led and encouraged by the two renegade priests Joseph de Mello and Braz Fernandes, threw into the Church all kind of filthy matter, so as to infect the air and render it unbearable.

But this opening was also of use to the Bishop, for through it, the Christians were passing food to him and to his companions.

Through this opening too, the Bishop informed the head of the Police, of what was going on, and asked for help, but that gentleman answered, that he would not interfere so long as there was no bloodshed, and he added that in his opinion, the Bishop would do better to surrender the Church to the schismatics.

This reply emboldened the rebels, who then closed and nailed the last opening by which the Church received some ventilation.

It was the worst season of the year, the heat in the Church was unbearable. Those within became faint with hunger and thirst. They knocked at the baricaded door, and asked the besiegers for some water, but this was refused. The Bishop continued to pray at the foot of the altar. They remained thus for eight days.

At last, on Palm Sunday, the head of the Police, having been transferred and M. Arthur Corfield appointed in his place, he proceeded to Mahim with a posse of armed Police, dispersed the besiegers, threw open the door of the Church and offered his services to the Bishop.

Thus liberated after eight days confinement, Bishop Hartmann, however, did not leave the Church. He passed his days on the faldistorium, and lay at night on a mat at the foot of the altar.

He celebrated in great pomp the offices of the Holy Week, and it was only on Sunday after Easter, when no judge could any more deny him possession, that he returned to his residence.

It was thus that Bishop Hartmann saved from the hands of the schismatics one of the finest parishes of Bombay.

4.

The four renegade priests were excommunicated by Pope Pius IX, and they remained so till the day when a Concordate having been concluded between the Holy See and the Portuguese Government, they had nothing more to hope from that Government, so they made their submission.

I knew two of these priests: Gabriel d' Oliveira and Braz Fernandes.

D' Oliveira was at that time old and mentally weakened, but Braz Fernándes was a horrid fellow: He was boasting that he had attained the highest honor that can be bestowed upon an Ecclesiastic, for he had been excommunicated by the Pope himself, and he repeated with pride: vitandus, vitandus. And he looked on himself as something like a prelate, for having been so highly honoured, and by the Pope himself.

And it was with men of this stamp, that Bishop Anastasius Hartmann had to battle during the six years, that he governed the Vicariate Apostolic of Bombay.

I write this short notice of Bishop Hartmann's life in his ancient residence at Bankipur, in the room in which he lived, and on the very table on which he used to work.

CHRONOLOGY.

CHRONOLOGY.

A. D.

50. The Apostle St. Batholomew leaves India. Apollonius Bishop of Calliana.

51. The Council of Jerusalem.

52. The Apostle St. Thomas lands in Sind.

55. St. Thomas goes to Malabar. Gad Bishop of Sind.

60. St. Thomas in Mailepuram. Xantippus Bishop of Malabar.

63. Paul Bishop of Malabar.

68. Martyrdom of St. Thomas. Paul Sitaraman Bishop of Mailepuram.

70. Denis Bishop of Sind. Death of Apollonius Bishop of Calliana.

98. Death of Bishop Denis.

100. Martyrdom of Pelagia.

185. St. Pantenus in India.

260. Birth of St. Barlaam.

287. St. Frumentius in Malabar.

295. St. Barlaam goes to the desert.

320. Persecution of Rajah Abbener.

327. Consecration of St. Frumentius.

328. St. Frumentius returns to Malabar.

330. Birth of St. Josaphat.
346. Death of Iravi Varma.
350. Death of St. Frumentius.
355. St. Josaphat goes to the desert.
360. Death of St. Barlaam.
384. Birth of St. Severus.
385. Death of St. Josaphat.
407. St. Severus goes to the desert.
452. Death of St. Severus.

1321. The Martyrs of Thana.
1322. Bl. Oderic in India.
1330. Jordanus Bishop of Quilon.
1542. St. Francis Xavier in Goa.
1552. Death of St. Francis Xavier.
1583. Martyrdom of the Bl. Rudolf Acquaviva and of his companions.
1597. St. Gonsalvus of Bassein.
1638. Bl. Denis and Bl. Redemptus.
1651. Birth of Joseph Vaz.
1687. Fr. Joseph Vaz in Ceylon.
1693. Martyrdom of Bl. John de Britto.
1711. Death of Father Joseph Vaz.
1844. Anastasius Hartmann at Agra.
1866. Death of Bishop Hartmann.

ADDITION

TO

THE MARTYRS OF INDIA.

409

52

411

JOHN THE INDIAN.

JOHN THE INDIAN.[1]

1342.

The Franciscan Fathers had extended their Missions to the farthest limits of China.

The Ecclesiastical hierarchy had been established over the whole Empire with the Metropolitan see at Pekin.

In the year 1314 the Franciscans had already four Convents in the province of Ily, which we call now Kouldja, and many had been converted to the Catholic Faith.

The largest convent was in the town of Arabalek or Ily-Balik, the capital of the province, where they had a magnificent Church built by two native chiefs, Kara Simon and Johanan, to whom Pope Benedict XII addressed a letter dated 1338.

When the Archbishop of Pekin, John of Monte Corvino, had received order from the Pope to divide China into dioceses, he erected Ily-Balik into an Episcopal See, and appointed Bishop the Franciscan Friar Richard of Burgundy.

1) To be placed between Chapter III and IV.

Bishop Richard left Pekin, taking with him a number of Missionaries, among whom were the Fathers Pascal of Vitoria, a Spaniard, Raymond Ruffi of Alexandria, Italian, the lay-brothers Peter Martelli of Narbonne and Lawrence of Alexandria, and an Indian Tertiary called John, who was their interpreter.

John was yet a young man, when in 1298 John of Monte Corvino came to Mailepuram and remained there for thirteen months.

Was he a Christian, or had he been baptized by John of Monte Corvino, is not known, but he attached himself to the great Missionary, and followed him to China.

He had a special gift for learning languages, and now accompanied as an interpreter Bishop Richard to Ily-Balik. They called him John the Indian, and sometimes Black John, and, as we have said above, he was a Tertiary.

The Khan of Ily had been favourable to the Christians, but he died, and was succeeded by a prince called Ali-Sultan, who was a fanatic Mahomedan.

The first victims of the persecution were the Missionaries.

After having vainly endeavoured to induce them to deny their Faith, the Khan had the Bishop, the Friars and the Tertiary John loaded with chains and exposed on the market to the mockery of the populace.

They were beaten with sticks, their noses and ears were cut off, but nothing could shake their courage, nor make them deny the Faith of Jesus Christ.

Then, with swords, they cut off their hands and their feet, and thus covered with their own blood, they were beheaded.

The Indian John saw all his companions die: The Bishop, the Friars, and a young Genoese merchant called William. He was the last executed. This happened in the year 1342.

417

CONTENTS.

I.

	PAGE
Introduction	5- 11
Ancient Geography	13- 31
St. Bartholomew the Apostle	33- 99
St. Thomas the Apostle	101-173
St. Pantenus	175-190
St. Frumentius	191-236
The Monks Martyrs	237-244
St. Barlaam and St. Josaphat	247-281
St. Severus	283-298
Bl. Odericus	299-334
St. Francis Xavier	335-338
Bl. Rudolph Acquaviva and his companions	339-341
St. Gonsalve of Bassein	343-346
Bl. Denis and Bl. Redemptus	347-349
Bl. John de Britto	351-353

APPENDIX.

Thomas of Cana	357-374
The Martyrs of Thana	375-389
Father Joseph Vaz	391-393
Bishop Anastasius Hartmann	395-404
Chronology	405-408

APPENDIX.

To the Martyrs of India.

John the Indian	411-415

41

II.

	PAGE
INTRODUCTION.	
I. The Calendar	7
II. The Saints of India	10
ANCIENT GEOGRAPHY	
I. Parthia	15
III. Ethiopia	18
IV. India	21
V. Citerior India	23
VI. Other Indies	27
VII. Real India	29
ST. BARTHOLOMEW, THE APOSTLE.	
Historical documents.	
I. Liturgical documents	37
II. Patristical documents	40
III. Writers of the middle Ages	44
IV. Nicetas Paphlago	48
V. Modern writers	51
VI. The authors	53
VII. The field of labour	55
VIII. The date	61
IX. St. Bartholomew and St. Thomas	64
The Legend.	
X. The Abdian legend	69
XI. The legend	71

PAGE

XII. Aden 73
XIII. The Indian legend 77

Additions.

XIV. Other Martyrologies 89
XV. St. Isidore 90
XVI. Godfrey of St. Victor 93
XVII. The Mozarabic liturgy 97

ST. THOMAS THE APOSTLE.

Historical Documents.

I. St. Thomas in India 105
II. The testimonies 107
III. Partristical documents 109
IV. Modern writers 112
V. St. Thomas in China 114
VI. The authors 116
VII. Rufinus 118
VIII. Gundaphara 122

The Legend.

IX. The tradition of Malabar 127
X. A wedding song 129
XI. St. Isidore 138
XII. Ordericus Vitalis 141

Additions.

XIII. Other Martyrologies 149
XIV. Alcuinus 150
XV. The Mozarabic liturgy 151
XVI. The translation of the relics 165

PAGE

XVII. Marco-Polo 168
XVIII. The Cross of Mailepuram 169

ST. PANTENUS.

I. Historical documents 177
II. St. Pantenus in India 179
III. His life 181
IV. The Christians of St. Bartholomew 183
V. Apostolate of St. Pantenus 185
VI. The Nestorian heresy 188

ST. FRUMENTIUS.

History and legend.

I. The two Frumentii 195
II. Metrodorus 200
III. St. Frumentius 205

Additions.

IV. The text of Rufinus 233

THE INDIAN MONKS, MARTYRS.

ST. BARLAAM AND ST. JOSAPHAT.

Introduction.

I. Introduction 241

The History.

II. Their Acts 247

ST. SEVERUS.

I. St. Severus 285
II. His Apostolate 289
III. The epitaph 295
IV. The Nestorian heresy 296

BLESSED ODERIC. PAGE

Liturgical documents.

I. Martyrology 303
II. The Breviary 304

History.

III. His life 311

Additions.

IV. India 325
V. Human sacrifices 334

ST. FRANCIS XAVIER 337
BL. RUDOLF ACQUAVIVA AND HIS COMPANIONS . 341
ST. GONSALVE OF BASSEIN 345
BL. DENIS AND BL. REDEMPTUS 349
BL. JOHN DE BRITTO 353

APPENDIX.

THOMAS OF CANA.

I. The name 359
II. Mar Thoma 362
III. Merchant or Bishop 364
IV. The two wives 369
V. The date 373

THE MARTYRS OF THANA.

I. Blessed Thomas of Tolentino 377
II. Zaycon 381

FR. JOSEPH VAZ 393
BISHOP ANASTASIUS HARTMANN 397
CHRONOLOGY 407
ADDITION TO THE MARTYRS OF INDIA.

John the Indian 413

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427

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429

ERRATA

PAGE	LINE	ERRATA	CORRIGE
18		Chapter III	Chapter II
113	1	writes	he writes
117	10	Odericus	Ordericus
242	4	Indo-Parthia	Indo-Parthiae
269	1	has	hast
306	7	1301	1331
265	note	Kirchee	Kircher